DAYBREAK IN THE DARK CONTINENT

WILSON S. NAYLOR

LIVINGSTONE EDITION

FORWARD MISSION STUDY COURSES

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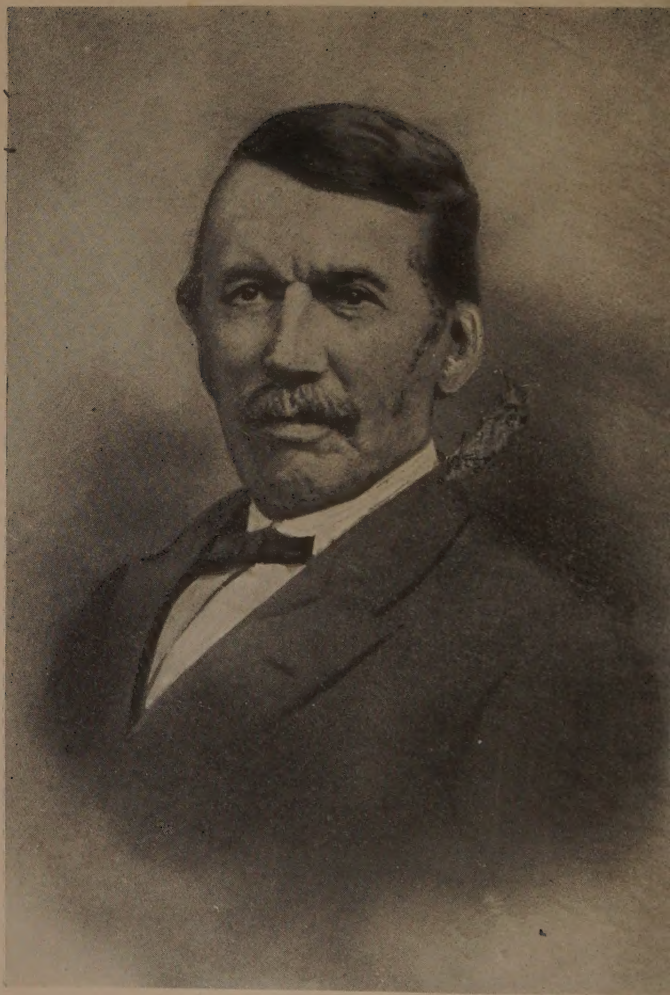

David Livingstone

The Forward Mission Study Courses

EDITED UNDER THE DIRECTION OF

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA

Daybreak in the Dark Continent

Livingstone Edition

By

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NEW YORK

Missionary Education Movement

of the

United States and Canada

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THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

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MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES
AND CANADA

To

THE AFRICANS

WHO AFTER NINETEEN CHRISTIAN CENTURIES

ARE STILL WITHOUT HOPE AND

WITHOUT GOD

IN THE WORLD,

AND TO THE

MEN AND WOMEN

WHO, OBEYING THE GREAT COMMISSION,

WILL IN THIS TWENTIETH CENTURY

BEAR TO THEM

THE GOSPEL MESSAGE

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EDITORIAL PREFACE

Revised Edition

The centennial of David Livingstone's birthday, March 19, 1913, has resulted in an organized campaign among the mission boards in Great Britain and America to stimulate a deeper interest in the inhabitants of Africa for whose protection and uplift this world-renowned hero labored and gave his life. A vision of Dr. Livingstone traveling north, south, east, and west with a determined purpose to strike a blow at the terrible slave traffic by discovering easy routes for commerce and missions from the coast to the interior has never failed to challenge men and women to more consecrated efforts in the interests of the Kingdom.

This edition has been thoroughly revised in statements, and a chapter on David Livingstone is substituted for the chapter on "Heralds of the Dawn." New references and a new bibliography have also been added to make the book more valuable.

INTRODUCTORY NOTE

By Bishop J. C. Hartzell

One of the great features of the missionary revival, with which the new century opens, is the determination that the Church shall study, seriously and systematically, the countries and peoples where and among whom missions are to be maintained, and the methods best adapted to evangelize them. Forms of government, racial peculiarities, religious beliefs, degrees of intelligence, and many other factors are to be considered, not only in the judging of a people, but also in the plans proposed for their improvement. The more intelligent the Church becomes concerning all mission fields—their environment, difficulties, methods, discouragements, and results — the more surely will conscientious and systematic giving increase, and the more certainly will the higher life of service among God's people be advanced.

The title of this book, Daybreak in the Dark Continent, is suggestive of the present conditions in Africa. Many wonderful

things have come to pass in these first hours of God's day for Africa. Exploration has done its principal work as to the main features of the continent, and now the details are being rapidly completed. Medical science is mastering the causes and remedies of malarial diseases. Every phase of industrial activity is advancing rapidly. International diplomacy has practically completed the blocking out of continental colonial empires. The native blacks are being tested as linguists, teachers, men of business, laborers, and Christians, and are proving that they have great capabilities for success when properly understood and assisted. Christian missions are everywhere being recognized as powerful, permanent and necessary factors in the uplift of the people. Marvelous results in so brief a time! Still, in the presence of what remains to be done, they are only the first rays in the eastern sky, heralding the coming day.

The author is exceptionally well qualified to write on Africa. In addition to extended previous and subsequent research, he spent a year, as my traveling companion, diligently studying at first hand (on both coasts and in widely separated sections)

the continent and its people. He has the heart of a missionary, he is without racial prejudices, and were it not for clearly providential reasons, he would now be with me on his way to give his life to that foreign field. That he has done his work well I feel quite sure will be the opinion of all who read and study these pages. The marvel is that so many panoramic and yet intelligent views of great events, unsolved problems, and historic movements, so much information on so many questions as to races, customs, politics, and missionary outlook, could have been grouped in so few pages. One of the chief values of the book will be its suggestiveness. No one can read it, especially if there be a thoughtful and prayerful interest, without being anxious to know more about the great continent and its people just emerging into new light and hope, and without being eager to have some part in the blessed work of the redemption of Africa.

On the Sea, January 20, 1905.

A PERSONAL WORD

It is quite as essential that a reader should understand the point of view of a book before reading it as that one should see a painting from the point where light, angle, and distance combine for the best effects.

An important feature of the viewpoint of the present volume is that Africa is treated as a unit, an enormous unit. As Frederic Perry Noble says, "Africa is not a country. It is a continent. It is equivalent to six continents. It is a world in itself." Perhaps the desire to transmit to others my own impression of the immensity of Africa may be indicated by citing a reason for uniformly using the third person in the following chapters, even when making use of personal experiences or of incidents which came under my observation. I feared that to suspend the vision of Africa as a whole in order to magnify even momentarily some little fraction which I had personally touched might detract from the

vision of the great continental total. After all, it is not so much whether one reiterates his personal relation to what he tells as whether he maintains the attitude of one who sees what he relates. I have therefore hoped that, having personalized by a tour of the continent my library acquaintance with its history, natural features, political conditions, peoples, and customs, I might be able in some measure to communicate a personal flavor to the entire book.

The chief characteristic of the viewpoint of these pages is man: man as he is found in Africa. Everything that does not have a definite and vital relation to the present-day African is subordinated or eliminated. Further, consideration of the African is centered upon his religious life; what that life is before Christianity affects it; what it is and may become under the influence of Christianity. It is religious Africa in the broadest sense that is the perspective of this little volume.

Since the influence of authorities which strongly affect the viewpoint may be so subtle as not to permit of reference in the text or foot-notes, it is most fitting that I should here mention my indebtedness to Arthur Silva White, *Development of*

Africa; J. Scott Keltie, *Partition of Africa;* Robert H. Nassau, *Fetichism in West Africa,* and Frederic Perry Noble, *Redemption of Africa.* These four are the English classics on physical, political, and religious (Pagan and Missionary) Africa. Mary H. Kingsley's entertaining works on African travel, Robert Brown's elaborate story of African exploration, and Stanford's *Compendium of African Geography* also have been prime factors in filling out the background of this study. The most important of the many other books from which tribute has been levied are referred to in the foot-notes or are included in the bibliography.

It is with peculiar pleasure and gratitude that I make the following acknowledgments: To African missionaries; to the secretaries of mission boards, and particularly to the Editorial Committee of the Young People's Missionary Movement, for suggestive and corrective criticisms, which have shown a rare degree of painstaking discrimination; to Mr. T. D. Collins, who generously provided Bishop Hartzell with the necessary funds for a traveling companion; to Bishop Hartzell, who introduced me to the great world of Africa, and whose

influence with government officials and natives in various parts of the continent was of invaluable service in speeding and deepening my personal acquaintance with conditions and problems; lastly and chiefly to one whose constant and invaluable helpfulness, from the first day until now, in reading, suggestion, criticism, revision, and even in occasional composition, has made it possible for me, under the pressure of other duties, to prepare this volume at all, and who, because bearing my name, with characteristic self-effacement, will not permit hers to be used as joint author.

WILSON S. NAYLOR.

Appleton, Wisconsin, January 3, 1908.

THE DARK CONTINENT

the far interior did sometimes reach the coast. Maps from about 500 B.C. show remarkable accuracy, considering that they were guesswork, in locating the "Mountains of the Moon" at the headwaters of the Nile. A Greek writer of the fourth century B.C., also depending upon hearsay, mentions great lakes as the source of that river.

The Gold of Ophir and the Phœnicians

The gold-bearing region of southeast Africa is now regarded by many careful scholars as identical with the Ophir of Solomon's time.[1] There are ruins in the same section of South Africa which point to the ancient occupation of that part of the continent by people other than the ancestors of the present race, the evidence being all but conclusive that these people were Phœnicians.[2] In the light of modern knowledge of the earth's surface it is also quite certain that the continent was circumnavigated by the Phœnicians, although the ancient historian who records the story doubts its truth.[3] But whatever the correctness of these present-day conjectures, the fact remains that the ancient world was little the wiser for the voyages of gold hunters, colonists, and explorers.

[1] Hall and Neal, *Ancient Ruins of Rhodesia.*
[2] A. Wilmot, *Monomotapa.*
[3] Rawlinson's Herodotus, IV: 42.

Popular Notions Indefinite

For the most part popular notions were exceedingly indefinite, and Ethiopia continued to be an all-inclusive term for the unknown or little known regions beyond the more familiar North African points. Herodotus, the Greek historian of the fifth century B.C., reflects the current thought not only of his own time but of many centuries thereafter. With ample elasticity he sets the bounds of the country: "Where the meridian declines toward the setting sun the Ethiopian territory reaches, being the extreme part of the habitable world." He is impressed with the products of the land and with the stalwart inhabitants, for he adds: "It produces much gold, huge elephants, wild beasts of all kinds, ebony, and men of large stature, very handsome and long-lived.[1] As if to make room for all its people, Homer says: "The populations of Ethiopia, the most remote in the world, live some toward the rising and others toward the setting sun."[2]

From First to Fifteenth Centuries

Scarcely anything was added to geographical certainties until the fifteenth century after Christ. It is true that the Arabian invasion of the seventh century scat-

[1] Rawlinson's Herodotus, III: 114.
[2] The Odyssey, I: 22-25.

tered a host of foreigners throughout North Africa, but although their influence upon all succeeding African history has been of vital importance because of its bearing upon the question of Africa for Christ or for Mohammed,[1] their contribution to the world's knowledge of their adopted continent was slight. The fifteenth century brought the dawn of modern enterprise. An era of discovery followed.

Prince Henry the Navigator and West Coast Exploration

Portugal, in the person of Prince Henry the Navigator (1394-1460), took the lead in the West Coast exploration of Africa. In the face of obstacles that would have discouraged a less determined character, Prince Henry pushed his mariners as far south as the west Guinea Coast. His zeal for discovery, and his energetic, scientific methods, far in advance of his age, have given him a place among the world's greatest explorers. Added to this is a fact which should make his name doubly honored by Christians—the fact that Prince Henry was the pioneer of those missionary explorers who, 400 years later, were to per-

[1]The author's preference would be for the spelling *Muhammad*, *Muslim*, *Kopt*, *Kongo*, but the forms which are still popularly prevalent for these words are used throughout the book.

form some of the supreme feats in African discoveries.

Cape of Good Hope

After Prince Henry's death Portugal continued explorations southward until the continent was rounded (1487) by Bartholomew Diaz. Diaz called the southernmost point the Cape of Storms, because of the extremely rough weather encountered there. But his patron, King John II, would have none of it. "Nay," said he, "the Cape of Good Hope shalt thou forever be named, for by this cape shall we sail to India." Ten years later Vasco da Gama fulfilled this prophecy, and made the long-hoped-for new route to India a fact (1497-98).

Vasco da Gama and the East Coast

Da Gama's voyage gave him the opportunity of touching at points on the east coast. He reached one of these ports on Christmas Day and therefore named it, and the surrounding country as well, Natal, in commemoration of the nativity of our Lord.

Outline of Continent Known

The outline of the continent was now accurately known. There was also the certainty of a great river (the Congo) other than the Nile, although any statement as to the upper reaches and sources of either was pure conjecture. The

whole interior was still shrouded in darkness.

Prester John, Abyssinia, and the Portuguese

Late in the fifteenth century a fanciful story that had been gaining ground for many years—a story of a wonderful Christian state, presided over by a great Christian prince—led the Portuguese to undertake a pilgrimage to Abyssinia, the region over which "Prester John" was believed to hold his sway. The Prester John tale was proved false, but the Portuguese, in quest of the marvelous, were the first to enter into negotiations (1520) with that interesting country whose king is always styled "King of kings of Ethiopia."

Rivals to Portuguese

The English, French, and Dutch, quick to see the advantage of the commerce which the Portuguese were establishing with Africa, were themselves before the close of the sixteenth century carrying on a brisk trade with the West Coast tribes. The so-called "grains of paradise,"[1] ivory, gold, and slaves were accounted the most profitable cargoes. Hence the names Grain Coast, Ivory Coast, Gold Coast, Slave Coast, as applied to the different sections

[1]The spicy seeds, "grains of paradise," were much in demand in Europe.

of the Guinea Coast, indicate the character of the trade from each section.

European Settlements

Settlements by the Portuguese on the Guinea Coast, at the mouth of the Congo, and in East Africa had followed in the wake of their discoveries. Such settlements were naturally supplemented by those of other nationalities as the trade of each increased. During the seventeenth century more and permanent settlements were effected, including those along the Gambia by the English, along the Senegal by the French, and in South Africa by the Dutch.

Map Making

Yet, notwithstanding the considerable knowledge of coast regions gained through European traders and residents, the maps of the period reflect an absolute ignorance concerning the vast bulk of the interior. As no facts were available, fancy supplied details, and sketches of palaces and strange animals did duty for physical features.

Individual Efforts toward Interior Exploration

Individual efforts toward interior exploration had been made from time to time after Prince Henry's day. Practically all of these had started in from the West Coast, and all had met with varied, though slight, success. But in 1768 James Bruce, a Scotchman, succeeded in reaching Abys-

sinia, where he remained for five years.[1] He it was who gave the first extended information about that country. Among other experiences of special value to geographers was a visit to the headwaters of one of the Abyssinian tributaries of the Nile.[2]

The African Association

Another event of great importance to Africa occurred in the eighteenth century. This was the organization (1788) of the "African Association," whose aim was the undertaking and directing of systematic, scientific exploration. The time for better methods had arrived, and an organization had promise of larger success than could be reached through the efforts of travelers, adventurers and traders, valuable and praiseworthy though these had been. Individual exceptions there were later, however, notable among them being Livingstone's and Stanley's first expeditions. The marvelous results of the explorations of the nineteenth century proved the wisdom of the pioneer organization, whose mission was later taken up by the Royal Geographical Society of London.

[1] James Bruce, *Travels and Discoveries in Abyssinia.*

[2] Bruce's visit to the headwaters of the Blue Nile scarcely can be classed among discoveries. Jesuit missionaries, a century before, were the real discoverers.

Scientific Exploration

The methods inaugurated by the African Association were pursued by its successors until the entire interior was mapped out. Instead of scattering efforts, expedition after expedition was centered upon each unknown section until each was at least roughly explored.

A Century of Exploration

It took precisely a century (1788-1888) to accomplish these explorations. Thus from 1788 to 1830, West Africa, north of the Guinea Coast and east to Lake Tchad, with particular reference to the discovery of the sources of the Niger and the following of its puzzling course, was the field of operations. The discovery of snow-capped peaks in East Africa, and of the great lakes and their relation to the Nile; Livingstone's extensive explorations in South Africa, his journey from Linyanti in South Central Africa to St. Paul de Loanda on the West Coast, his return across the continent to the East Coast, and his discovery of the Zambezi River and its magnificent Victoria Falls resulted from the endeavors of the years between 1830 and 1862. From 1862 to 1876 the headwaters and course of the Congo were the objects of search.[1] From 1876 to 1887 nothing of

[1]It is difficult for the younger generation to realize

importance was attempted. In the latter year Stanley undertook his third and final expedition, the Emin Pasha Relief. He crossed the continent from west to east—his second transcontinental exploit—and reached the Abyssinian coast in 1888.

Reliable Geographical Information

Reliable information regarding the hitherto unknown, or dimly known, interior was at last available. Mountains, lakes, and rivers all became real, and the proper position of each became manifest. The maps of Africa were no longer imaginary cartoons, but fairly accurate drawings.

Exploration not Minute

It must not be understood that exploration has been minute. There are still large districts about which little or nothing of detail is known, but taken as a whole the picture may be said to be complete. The sketching is all finished, the background all in. Nothing is lacking except the final delicate touches.

Size of Africa

Of all the continents Africa is second in size to Asia alone. With the islands, Madagascar, the Madeiras, the Canaries, and

the recentness of the opening up of Africa. Stanley's journey down the Congo was not finished until 1877. The Encl. Brit. (ninth ed.) in an article evidently written in 1874 says, "The equatorial region of dense forests in Central Africa is still one of greatest terræ incognitæ of the globe."

others, Africa has about 11,800,000 square miles of territory to Asia's 16,000,000. Africa is about three times the size of Europe, and about half again larger than

either South or North America. A striking comparison between the size of Africa and that of other continents has been made by Bishop Hartzell: "There is room enough on the lower end of the continent for the

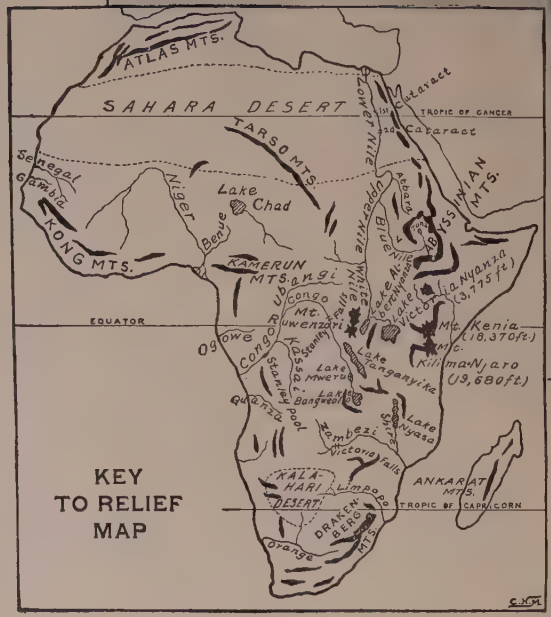
whole of the United States with her 92,000,000 of people; Europe, with her many states and hundreds of millions, can be placed on one side of Central Africa; China, with her 400,000,000 could be accommodated on the other half of Central Africa, and there is room for all India, and Wales, Scotland and Ireland in the lower valley of the Nile and along the coasts of the Mediterranean; while there is plenty of room for Porto Rico and the Philippines on the island of Madagascar."

Surface

Low-lying coast land borders the continent, extending back in varying distances of a mile or less to two or three hundred miles. Rising from these coastal lands, gradually increasing and often steep elevations form a series of narrow plateaus all around the continent, until the great continental plateau is reached. It is as if enormous encircling steps led up to an immense central platform of uneven surface, mountains, lakes, and rivers making decided breaks in the level.

Mountains

The outer rim of this continental plateau, made up of the successive plateaus ascending from the coastal lands, might be compared to a buttressed castle wall, irregular in outline and height, with mountains serv-



From Frye's Geographies. Ginn & Co., Boston

RELIEF MAP OF AFRICA

"In 1788, the African Association announced in a prospectus issued by them, that Africa stood alone in a geographical view because it was penetrated by no inland seas, nor overspread with extensive lakes like those of North America, nor had, like other continents, rivers running from the center to the extremities." History of the Church Missionary Society. Vol. I., page 46.

ing as battlements. The seaward face of this rim is often so abrupt and broken that it forms low mountain ranges, such as those of Lower Guinea. Indeed, practically all African mountains are but elevations along the edge of the upper plateau. The Atlas range in northwest Africa is not fully explored, but is known to include mountains of commanding height. In East Africa, near the equator, are the volcanic peaks of Kenia, Kilima-Njaro, and Ruwenzori. These are the highest mountains in Africa, Kilima-Njaro exceeding 19,000 feet. To the north is the mountainous section of Abyssinia, and to the south and southwest the Drakenberg and other ranges. Kamerun Mountain on the West Coast, like the peaks in the east, is volcanic.

Lakes

The greatest lakes are in East Central Africa, Victoria Nyanza,[1] Tanganyika, and Nyasa being the largest. The waters of these three lakes are among the sources of supply for three of the four great rivers of Africa—the Nile, the Congo,[2] and the Zambezi. Victoria Nyanza takes world rank as

[1]Nyanza means lake.

[2]Tanganyika is not regularly a reservoir of the Congo. In recent times, only at the overflow during seasons of excessive rains do its waters reach the Congo.

a fresh water lake, since only Lake Superior is larger. Lake Tanganyika's extreme width is not more than forty miles, but it is the longest fresh water lake in the world. Nyasa also is narrow, and is not as long as Tanganyika by seventy miles. Aside from the lakes of East Africa there are those which are self-contained, that is, those which receive streams but have no outlet to the sea. Lake Chad in north Central Africa is the largest of these.

Rivers

The three great rivers mentioned drain almost the entire southern and eastern portions of the continental plateau, while the fourth, the Niger, drains the southern portion of West Africa above the Guinea Coast. Africa's plateau formation is the occasion of rapids and cataracts in all of the rivers. These occur as the rivers flow from the higher levels of the upper plateau down through the lower levels to the sea.

The Nile

The Nile is the longest of the four rivers. The annual overflow, its peculiar characteristic, results in making a fertile valley of what otherwise would be barren land. The artificial reservoir built on the Upper Nile is of immense advantage to the productivity of Egypt in that it assures a more

equal annual water supply to the lower river.

The Niger

The Niger, unlike the other rivers, has no great lake as a feeder, but its sources are supplied by an abundant rainfall. Neither is its lower course so much hindered by steep descents, as is particularly true of the Congo and the Zambezi. Rapids are therefore less numerous—a fact of significance to commerce.

The Congo

Of all the rivers the Congo is the most important. It drains an area rich in valuable forests and of amazing fertility. Stanley Falls and the cataracts of the lower river are serious obstacles to navigation, but, on the other hand, there are 1,000 miles of superb waterway between Stanley Pool and Stanley Falls, while the entire Congo system includes at least 10,000 miles of navigable streams. The possibilities of a country penetrated by such a river system are well-nigh incalculable, as are the opportunities it affords for comparatively easy access to the native populations of Central Africa.

The Zambezi

The Zambezi is the shortest of the rivers, though it exceeds the Nile in volume. By its junction with the Shire River it completes the water connection between Lake

Nyasa and the Indian Ocean. Since the natural barrier of the Murchison Rapids is now traversed by a railway, the Zambezi will have a large part in the speedier development of the lake country, and will also afford a readier access from the malarial coast levels to the higher, more healthful interior.

Victoria Falls

Victoria Falls, on the Zambezi, rivals Niagara in grandeur and excels it in magnitude. That the British Scientific Association should have held a meeting in sight of these falls, a wonder of nature which fifty years before was scarcely known, is noteworthy. The prospect of this meeting hastened the execution of plans for converting the section immediately adjacent to the falls into the likeness of a civilized land. Hotels, parks, roads, railroads, and bridges were designed by experts in architecture, engineering, and landscape gardening, and were made to comport with their surroundings, and not to intrude themselves inharmoniously upon the grandeur of creation.

Smaller Rivers

The Gambia and Senegal rivers are navigable streams of the Atlantic Coast. Since their discovery in the fifteenth century they have been of service in commerce and in

VICTORIA FALLS

the development of the West African country adjacent to them. The Limpopo and Orange rivers in South Africa are of some length. Almost all other rivers are the short coast streams which take their rise near the edge of the upper plateau.

Deserts

The Sahara Desert has an area about equal to that of the United States, including Alaska. This vast territory is not, however, one wide waste of sand. Besides the oases, there are semi-desert or steppe lands, highlands and rocky plateaus, a few mountains, and, for a part of the year, rivers and lakes. Vegetation is not, therefore, confined wholly to oases. In South Africa is the Kalahari Desert. There are also desert and semi-desert lands in Somaliland and along the Red Sea.

Savannahs

The "savannahs" of the Sudan and southward throughout much of Central Africa are the grass lands of the continent. These savannahs differ from our prairies in that they are sparsely wooded, trees growing over them singly or in groves. On the lower plateau levels of East Africa and in the Zambezi neighborhood the savannahs become "veldts," and "kopjes" (isolated mounds) give variety to the landscape. On the higher plateaus between the

southern mountain ranges, where the rainfall is scantier, are the "karroos," or dry lands. The soil permits of sufficient grass growth for excellent pasturage.

Forests

In the Upper Congo basin, almost at the center of the savannah lands, and covering an area many thousands of square miles in extent, are dense tropical forests, with profuse tangled undergrowth. Dense forests are also typical of the Upper and Lower Guinea coasts, and some mountainous regions are heavily timbered.

Varied Climate

Africa, lying largely in the torrid zone, has even in that zone a decidedly varied climate. Elevation is partly responsible for this variation. The southern arm of the continent, having a smaller area within the torrid belt, and also a higher average elevation, has a lower average temperature than the northern portion. The mountain summits of East Africa are covered with perpetual snow, while decreasing elevation means increasing temperature. Even in the Sahara there are extremes. The nights are cool and frosts are not unknown. Distance from the sea also affects climate because of difference in amount of moisture. The narrower southern portion of the continent, again, has relatively a more abun-

dant rainfall than has the northern section. The dense tropical forest regions of both are profusely watered. Over most of the continent rainy and dry seasons prevail, the length of each depending upon locality.

Temperature

South of five degrees north latitude, except for a narrow strip along the East Coast, the temperature for the year averages under 80 degrees, while north of that latitude the average is above 80 degrees, the hottest portions being in the western Sahara and Sudan, and in the Upper Nile valley and the adjacent desert. Outside of the torrid zone, in both North and South Africa, are regions whose temperature ranges under 72 degrees, while in some—Morocco, Algeria, and Cape Colony, for example—the range is under 64 degrees.

Products of North and South Africa

Since the character of the products of a country depend upon its climate, African products range from the scant life of the desert to the abundance of a soil prodigal in fertility, and from tropical vegetation to that common to temperate climes. Only a suggestion of these various products may be given. The Mediterranean states yield, like Southern Europe, grapes, olives, figs, and the like. Esparto grass for paper-

making, though less used than formerly, is still largely exported, while the cork-oak forests of the Atlas mountains help to supply the cork market. The Nile valley grows cotton, sugar, rice, wheat, and other grains, and vegetables. South Africa, too, raises fine grapes, but otherwise crops such as wheat and corn are those more adapted to the generally cooler climate. In both North and South Africa grass lands supply pasturage for successful sheep and goat raising. In South Africa, at least, grazing predominates over farming. Ostrich culture is also a South African industry.

Products of Tropical Africa

The Sahara oases can always be depended upon for dates, while both the Sahara and Kalahari deserts furnish a scant living for wandering desert tribes and for their cattle. The savannah lands are adapted both to agriculture and to grazing. In the Sudan cattle raising is the chief occupation. In equatorial Africa anything suited to a tropical climate can be raised with a minimum of labor. Bananas, cassava, coffee, sugar, and other products thrive astonishingly. Scratch the soil, plant the seed, and await a full harvest. Such agricultural instruction may be a slight ex-

aggeration, but it does not fall far below the mark. The upper Congo region and the forests of the Guinea coasts produce the oil-palm, rubber creepers, ebony, and mahogany in great abundance.

Minerals

The minerals of Africa include gold in the Upper Guinea Coast region, in south-east Africa in the Witwaters Rand of the Transvaal, in Rhodesia, and in German and British East Africa; diamonds in South

Africa,[1] the richest fields in the world being in the Kimberley district; silver in Abyssinia, Nubia, and the Sudan; coal in South Africa, in the neighborhood of Victoria Falls,[2] and northward; iron in Central Africa; copper in South and Central Africa, and both of the last named metals in the Atlas region. Salt is produced in deserts in the salt beds of the "shotts,"[3] those of the western Sahara yielding the largest quantities. With the exception of the gold and diamond fields, scarcely any of these mineral deposits have been worked, so that the possibilities are enormous.

Gold

The gold-bearing areas of the Guinea Coast, despite an already large output, are by no means exhausted, although South Africa has so far eclipsed the Gold Coast that less is heard of the latter. The southeast African gold region, supposed to be identical with Solomon's Ophir, is almost fabulously rich now. One vein in the Johannesburg vicinity is forty miles long,

[1]The largest diamond ever discovered was found in South Africa in 1905.

[2]The coal vein discovered by Livingstone near Victoria Falls is now being mined by an English company. The vein varies from ten to thirty feet in thickness and is believed to be of vast extent.

[3]"Shotts" are lakes of desert and semi-desert regions. During a part of each year many of them are only salt-basins.

from two to five feet thick and, so far as it has been followed, extends in a slanting plane for a mile beneath the surface.

Ivory

Owing to the ivory trade elephants are decreasing in numbers. Formerly almost the whole great area southward from the Sahara was considered the "ivory district." Elephants are still hunted, and ivory is still a staple of African commerce, but the amount diminishes yearly, and unless sharp measures are taken to prevent the destruction of elephants, ivory, before many years, will be rare.

Partition of Africa among European Powers

The last quarter of the nineteenth century saw Europe engaged in a partition of the yet unclaimed territory of the continent, and in the settling of boundary disputes. Since the days of Egypt's power no really great state has been maintained in Africa. It was therefore a comparatively easy matter, and a natural sequence of many scores of years of coast occupation by European nations, for these same nations gradually to assume more or less of control over the sections which later came to be reckoned as belonging within their several "spheres of influence."[1]

[1] "Spheres of influence," so-called, are those sections which, because of physical boundaries, or pri-

Africa in 1900

By the beginning of the present century agreements had been reached by the nations involved, and of the 11,800,000 square miles of African territory scarcely more than 2,000,000 remained that were not claimed by European powers. Indeed, Abyssinia and Liberia (with a combined area of 195,000 square miles), at the extreme east and west sides of the continent, comprise the only territory not directly or indirectly under foreign influence. The Congo Free State, whose boundaries include almost the entire basin of the Congo River, is under the guardianship of the King of Belgium. Morocco is under an independent sultan, but French domination in Morocco and Tripoli grows more and more pronounced. Egypt is only nominally under Turkish control, England really holding the reins of government.

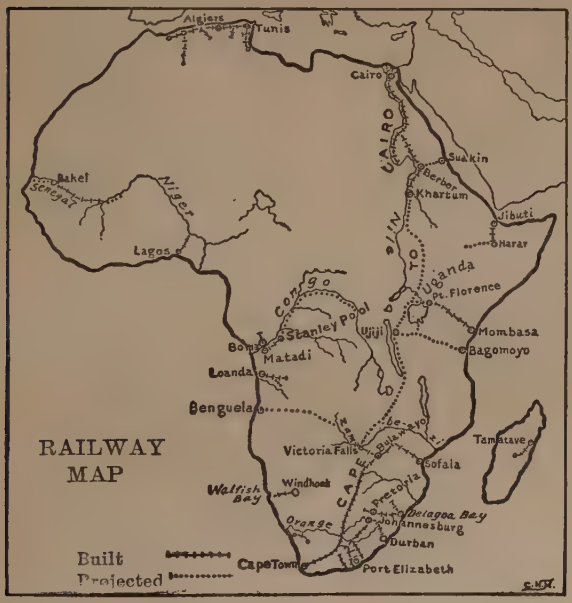
European Enterprise

European enterprise is developing the continent. Improvements in a new coun-

ority of entrance, or trade reasons, are, by mutual consent of the European Powers, resigned to the influence of one particular Power.

In distinction from sphere of influence is the "hinterland." The hinterland is such a portion of the interior as lies adjacent to the coast "possession" of any Power, and is a natural adjunct to it. The prime object of the hinterland provision is that ready access to the interior may never be hindered by any other Power.

try are necessarily introduced by slow processes, but considering the difficulties overcome progress in Africa is little short of marvelous. This is especially true of rail-



road building. The Cape to Cairo railway is built southward to Khartum, and northward has approached the Belgian Congo. When these termini are connected the road will be one of the most

important transcontinental lines in the world. Soon the Portuguese Angola coast will be joined to the heart of Africa by the Katanga railway. Along the West Coast of Africa there are at least nineteen railways. The Germans have begun a railway from Doa es Salaam to Tanganyika. There are several lines in South Africa, and a line from Mombasa on the East Coast to Uganda and the north shore of Victoria Nyanza. A line from the East Coast connects Beira with Rhodesia. The most recent project is the building of a railroad from the junction of the Atbara with the Nile to the Red Sea. This will furnish less expensive means of transportation than is possible by the Nile railway.

The completion of the Mombasa-Uganda railway was a triumph for American bridge builders, who, in spite of delayed materials and labor troubles, accomplished their share of the construction in half the time proposed by any competing company. A genuine American Fourth of July celebration on the shores of Victoria Nyanza was thus made possible in 1902, the initial trip over the new road having been completed upon that day.[1]

[1] A. B. Lueder, *World's Work*, July, 1903.

RAILROAD BRIDGE BELOW VICTORIA FALLS

Commercial Possibilities

The vast possibilities of future African commerce are hinted at in the size of figures relating to present trade while the continent is as yet in an undeveloped state. About $35,000,000 worth of diamonds are taken from the Kimberley mines each year, this being the average for the five years 1905–1909. About $370,000,000 worth of diamonds represents the output of uncut stones (doubled in valuation when cut) from 1867 to 1909. A total of $225,000,000 worth of gold has been exported from the Gold Coast. The present annual gold production of South Africa is $135,000,000. In palm-oil exportation, $7,000,000 was the figure reached in 1909 from British Nigeria alone. Besides these there is still a large trade in ivory, and an increasing trade in rubber, mahogany, ebony, wool, and other articles. British Africa's foreign commerce, exports and imports, alone amounted in 1910 to more than $800,000,000.[1] Of imports to Africa, intoxicating liquors take a balefully significant rank. The native demand for the things of civilization grows apace with the native contact

[1] These and other statistics which illustrate the commercial development of Africa are compiled from the *Statesman's Year Book*, 1911.

with the white man, so that imports to tickle native fancy are more and more on the increase. Aside from these there are the large importations to the white population and to the various developing companies.

The Native as a Factor

Africa's importance to the world is dependent, however, not so much upon what the country possesses of natural resources, nor upon what it develops of domestic or foreign commerce, as upon what the native himself becomes.

The White Man's Responsibility

Africa, with its nearly 130,000,000 of native population, is in a certain large sense under European control. The native is as yet incapable of self-government. Therefore, what the native is to become depends upon the white man. The white man holds the destiny of Africa in his hands for better or for worse.

The Cost of a Continent

At a cost beyond all reckoning the continent has passed from prehistoric darkness to twentieth century daybreak. It is estimated that of explorers over 600 died as a direct result of the death-dealing climate and the consequent hardships of travel. Of missionaries the number is unknown, but in 1902 seven of the leading missionary societies in the United States

furnished lists showing that the average length of service of the missionaries under their auspices had been eight years, and that since 1833 these seven societies had given 195 lives for Africa. When it is remembered that these are but seven of the ninety-five societies working in Africa, one can form some idea of the cost in the lives of missionaries.[1] The roll of honor of those who, through the centuries, as conquerors, geographers, explorers, colonizers, missionaries, soldiers, statesmen, have contributed, bit by bit, here a little, there a little, to the sum total of knowledge concerning Africa, or to its present state of development, represents almost matchless achievements.

David Livingstone

Among the most illustrious of whatever calling, connected with African history, none stands out so majestic in his loneliness, so lofty in his purpose, so superb in his devotion, as does David Livingstone, the missionary explorer. Such tribute in no sense belittles the magnificent character and work of others. It rather magnifies them. For to be in anywise comparable to Livingstone in itself is praise.

[1] S. Earl Taylor, *Price of Africa.*

Christian Missions in the Development of Africa

The missionary element in the development of a country is apt to be overlooked or only slightingly mentioned. This cannot be done with any degree of fairness in connection with Africa. It is well here to call to mind the important part which Christian missions have had in Africa's history. Only thus will it be possible to understand why it is peculiarly a missionary continent, and why Christianity is the leading force in the molding of its savage tribes into civilized communities. But a few instances may be given. Prince Henry the Navigator was more than an eager explorer. A part of his avowed purpose in undertaking his voyages was the conversion of the Negroes. Jesuit missionaries early in the seventeenth century discovered the sources of the Abai.[1] Discoveries in East Africa made by Krapf and Rebmann during missionary tours led to the explorations which resulted in the discovery of the great lakes, and of the Nile flowing out of Victoria Nyanza. Explorations in South and Central Africa are a monument to Livingstone's tireless energy. Grenfell of the Congo mission made the important discovery of the Ubangi River. Macken-

[1]The Blue Nile.

zie's influence was invaluable in promoting the extension of Great Britain's beneficent control over wide sections explored by Livingstone. Indeed, the history of Christian missions in Africa forms part of the history of the opening of the continent. The testimony of W. T. Stead[1] to British missionary influence is applicable to all missionary endeavor in Africa. "South Africa," he says, "is the product of three forces—conquest, trade, and missions, and of the three the first counts for the least and the last for the greatest factor in the expansion of civilization in Africa. Missionaries have been everywhere the pioneers of empire. The frontier has advanced on the stepping-stones of missionary graves."

Missionaries' Purpose

Missionaries have given their lives, not for conquest, or glory, or personal gain, but that by advancing Africa's interests in every possible way they might by all means save some of Africa's people. They have been missionaries first and always. Statecraft has been a part of missionary labor. Explorations have been incident to missionary journeys made for the purpose of spying out the land, of ascertaining cen-

[1]Editor of the English *Review of Reviews.*

ters of population, and of deciding upon suitable locations for stations; or, as was the case with Livingstone's explorations, of opening the continent to trade, civilization, and Christianity, that the slave traffic might be done away with and the people uplifted. Livingstone struck the keynote of his own and others' heroic work when he said, "As far as I myself am concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. I view the end of the geographical feat as the beginning of the missionary enterprise."

Questions for Study.

These questions have a twofold purpose: First, to assist the average student partly in reviewing the most important topics of the chapter and partly in thinking out further conclusions. Those marked * may serve as a basis for more extended thought and discussion. It is not to be expected that these should be answered without careful reflection. Second, to assist leaders of mission study classes in bringing out the points of the lesson. Leaders should rarely

use the entire list in a single meeting, but should freely select, modify and supplement. In addition to the use of these questions, they should not fail to obtain from their denominational boards helps containing full suggestions for the conduct of each session of the class.

QUESTIONS FOR CHAPTER I

AIM: TO EXAMINE THE SIGNS OF THE TIMES FOR THE EVANGELIZATION OF AFRICA

I...*How recently has Africa become well known?*

1 How much of Africa was known by civilized peoples before the time of Christ?
2* How did the opportunity of the early Church for evangelizing Africa compare with ours?
3 What nation took the lead in exploring Africa after the Crusades?
4 What do you know of Prince Henry the Navigator, and his successors?
5 How much was known of Africa in 1788?
6 Indicate on the map the progress of discovery since that time.
7 What great section was opened up about thirty years ago?
8 From the standpoint of discovery, how does Africa rank in age among the continents?

II...*Why did it take so long to open up Africa?*

9 In what part of Africa is low land found? where, high plateaus? where, mountains?

10 Was the first modern approach to equatorial Africa overland or from the sea? Why?
11 How was the progress of exploration affected by the lack of good harbors?
12 How, by the low-lying coast land?
13 How, by the fact that the ascent to the central plateau so soon confronted explorers?
14 What effect had this last fact on the waterways leading into the interior?
15 When Europeans had gained a foothold in healthy North and South Africa, what physical features hindered them from advancing into the continent?
16* Compare the difficulties of exploring Africa with those of exploring North America.
17 What has the Church invested in the evangelization of Africa?
18 What do we owe to those who have overcome such difficulties?

III...*How has the prospect improved in the last fifty years?*

19 When the edge of the inland plateau has been reached, are the difficulties equally great?
20 How does the healthfulness of the plateau compare with that of the coast?
21 What sort of waterways are the rivers of Africa when their lower rapids are passed?
22 Look at the map and determine how the three great lakes will help to reach Central Africa.
23 What effect will short railroads from the coast to the plateau have upon transportation? what, upon health?
24 What effect will the European spheres of influence have upon stability and order?
25 Will the death-rate of future travelers and settlers be as great as that of the earlier ones? Why not?

26 After so much has been done, how will the progress of the future probably compare with that of the past?

IV...*What is the attitude of the commercial and political world towards Africa and the African?*

27* How is the present age, as compared with the past, equipped for the development of Africa?
28 How will the touch of modern science affect the commercial value of the continent?
29 What part has the African to play in the development of the country?
30 Has civilized trade any regard for his best welfare?
31 Will it do him any real good without the gospel?
32 What will the liquor traffic do for him?
33 Should the Church lag behind the world in reaching him?
34 To the true Christian, what is the relation between opportunity and responsibility?
35 What is our responsibility for Africa as compared with that of past generations?
36 Do the signs of the times indicate that the Christian Church can afford to wait for another thirty years?

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DARK PEOPLES AND THEIR CUSTOMS

The most interesting thing in Africa is the native himself; the more I see him and study him the more I respect him. If I had a thousand tongues and each of them were inspired by the gifts of the prophets of old, all should be dedicated to pleading for this people.

BISHOP J. C. HARTZELL.

II

DARK PEOPLES AND THEIR CUSTOMS

A Continent of Dark Peoples

AFRICA is the one continent whose population is composed almost entirely of dark peoples. For, although Africa is his home, the black man, the pure Negro, has not been left to live there alone during the centuries. The result is that through the mingling of Negro blood with that of lighter races the population of Africa is more brown than black.

The Population 130,000,000

The total population is about 130,000,000,[1] or a little more than eleven to the square mile, which is about midway between North America's ratio[2] of sixteen and South America's ratio of seven to the square mile. The most thickly populated sections are along the Nile, the Medi-

[1] Slightly less than this is the resultant from the censuses and estimates of population given in the *Statesman's Year Book* for 1911.

[2] The white population, most numerous in South Africa, has not yet reached the 3,000,000 mark, although in recent years it has increased rapidly, owing chiefly to diamond and gold mining.

There are about 130,000 Asiatics, mostly natives of India, in South Africa. Imported Chinese laborers, numbering 53,000 in 1907, were all repatriated by 1910.

terranean and the Guinea coasts, the lower Niger basin and eastward through the Sudan to Lake Chad, and in parts of Central Africa south of the Sudan.

North Africans

Almost the entire portion of the continent north and east of the Sudan has a native population farther removed from the Negro racially than are any other of the large number of African tribes. Some North Africans probably have no Negro blood in their veins, some have not enough to class them among Negroes, while some (though comparatively few) do give strong evidence of Negro ancestry. The population is therefore a puzzling mixture.

The Arabian Element

Perhaps the most apparent element in many North African races is the Arabian. That this should be the case is not surprising. When in the seventh century A.D. Arabia poured forth to the conquest of the world for Mohammed, Africa, close at hand, offered an inviting field. Thus Arabs in great numbers were brought among races even at that time little mixed with the Negro. Spreading over North Africa they began that assimilation with the native populations which, for more than twelve centuries, has continued in an ever-strengthening bond of kinship.

Mohammedan Africa

Even in sections where the racial imprint is not present, the religious imprint is nevertheless strong, for the fiery zeal of those early Moslem missionaries did not abate until the religion of the sword had cut its way far into the desert. To-day, Africa, over the region indicated (north and east of the Sudan), together with parts of the Sudan and parts of Pagan Africa, as will be shown, is a Mohammedan country.[1]

The Sudan Negroes

The Sudan[2] is the Negro section of the continent. Here are perhaps 40,000,000 of people, very few of whom are more than slightly tinged with the blood of other races. At the western extremity of the Sudan—the Guinea Coast region—is found the purest Negro type, he of the receding forehead, high cheekbones, broad, flat nose, thick lips, woolly hair, and coal-black skin.[3] It was from this section of Africa

[1]The Coptic and Ethiopian Christian portion of the population of Egypt and Abyssinia present the only exception to this widespread sway of Islam.

[2]The Sudan, stretching eastward from the Atlantic Ocean, includes the Upper Nile region. Its northern and southern boundaries are, approximately, the Sahara Desert and the latitude of the Upper Guinea Coast. It comprises a territory about 700 miles wide by 3,500 long.

[3]There are a few other tribes of pure Negroes in the Sudan, but a far greater number than all other tribes combined live in the Guinea Coast region.

that the largest numbers of slaves for the American trade were taken.

The Hausas

The Hausas, the traders of the Sudan, are among the most interesting and intelligent of its people. They possess characteristics which, if brought under the right sort of civilizing influences as interior Africa is being opened to the world, should make them of inestimable worth in the furthering of the cause of Christianity among their countrymen.

Mohammedanism in the Sudan

With so solid a wall of Mohammedanism to the north nothing else could be expected than that the millions of Sudanese, susceptible to the influence of a religion higher than their own Paganism, should prove fairly easy of conquest by the followers of the prophet. And it is true that a large proportion of the Sudan is already dominated by a native Mohammedan element. The thickly populated west central portion is a stronghold of Islam. The Hausa country, east of the Niger and north of the Benue, is itself under Mohammedan control, and many of the Hausas have become Mohammedans, either nominally or in fact.

The Fulahs

The Fulahs, one of the few Sudan peoples in whom there is but little Negro blood, serve as an example of Moslem

zeal in the Sudan. Like the Hausas the Fulahs take high rank in a character estimate of Africans. Added to their natural aggressiveness, which has made them the ruling class not only in much of the western Sudan, but among the Hausas as well, they are devoutly ardent Mohammedans. Their political influence is continually widening, and always accompanying it is their religious fervor and their proselyting zeal.

Paganism in the Sudan

Still, along the Upper Guinea Coast and in other wide sections of the Sudan there are vast numbers of Pagan natives who are as yet unreached by Islam. These, added to the number of Sudanese who are simply nominal adherents of Mohammedanism, suggest the point where Mohammedanism and Christianity must meet at close quarters in the winning of the Pagan African to one or the other faith, and also the point where the advance of Islam must be checked if the great Pagan remainder of the continent is to be won to Christianity.

The Bantus

Over against the North African peoples who, racially, are so slightly related to the Negro, are the Bantu peoples living south of the Sudan, in almost all of whom the Negro element is so marked that they are

classed as Negro tribes. The term Bantu as applied to these Central and South Africans does not signify a race title, but a similarity in language. The people of Uganda and of sections of the Congo basin, the Zulus, and the Bechuanas are Bantus, whose tribal names, because of the prominence given them in recent years through missionary or commercial interests, are the most familiar to Christian people.

The Pygmies and the Bushmen

In this Bantu portion of the continent there are also the distinct races of the Pygmy and the Bushman. These are people of peculiar interest because of their short stature,[1] and because comparatively little is known of them. As a rule they live wandering lives, the shy little brown Pygmies in small tribes scattered over Central Africa, where they depend upon hunting or upon what they can pick up or can procure from larger-statured tribes; the wild little yellow Bushmen in the Kalahari Desert region, where they somehow manage to keep their small bodies alive.

The Hottentots

The Hottentots, also living in southwest

[1] They average little over four feet in height. Some of the Pygmies are scarcely three feet tall.

Africa, and probably nearly related to the Bushmen, are not so fearful of contact with other races as are the Pygmies and Bushmen. Therefore much more is known of them. They were among the first Africans of modern times to whom the gospel was preached.

Pagan Africa

Africa, then, south of the Sudan, together with parts of the Sudan itself, is Pagan Africa. It is smaller in area than Mohammedan Africa, but because the latter includes the thinly populated Sahara Desert, Pagan Africa has a population of about 80,000,000 to Mohammedan Africa's 40,000,000.

Mohammedanism in Pagan Africa

But Pagan Africa is by no means free from Mohammedanism. Along the East Coast, from Mohammedan Somaliland past Zanzibar, Arabian influence prevails. Nor is this influence confined to the coast. As far inland as the lake district (Uganda and southward) native proselytes increase Moslem strength. The completion of the Mombasa-Uganda railway has made communication between tribes easier, and native Mohammedan influence grows more noticeable. The most recent estimate places the number of adherents to Islam in East Africa at 2,600,000. Kamerun, on the

West Coast, supplements these figures by 500,000.[1]

Arab Traders

Aside from this advance from east and west upon Pagan Africa is the significant fact that climate does not deter the Arab trader from penetrating anywhere into the interior. Coupled with his trade (regardless of its character) is his religion, with its easy-going creed and practice ready to influence whom it may.

Christian Africa

The native Christian population of Africa is slight in comparison with the great Mohammedan and Pagan numbers. Christianity, except in South Africa, and there largely because of the foreign population, can nowhere present a solid front. Its native followers are scattered here and there along the coasts and in parts of the interior. Exact figures are unavailable, but some idea may be gained from a glance at more general statistics. At a very liberal estimate the total number of the nominal Christian population in Africa, *including all white residents regardless of their beliefs,* reaches only 8,957,000.[2] Of these 2,665,000 are Protestants, 2,493,000 are Roman Catholics, and 3,799,000 are of the

[1] *Blue Book of Missions,* 1905. [2] Idem.

Coptic, Abyssinian, and Eastern Churches.[1]

Modern African Languages Numerous

Modern African languages and dialects, like African tribes, are numerous. Mention of but a few of the more prominent ones may be made. Of course, in North Africa, Arabic, although not a native tongue, is widely in use. The Arab trader has carried his language into the Sudan, but the native Hausa rivals it there, since Hausa is also a language of trade. Among the Bantu tongues the Swahili in East Africa, the Zulu in southeast Africa, and the Congo in West Africa are representative.

The Primitive and the "Civilized" African

In any description of the African himself it must be remembered that there is a difference between the primitive native of the interior, away from outside influences, and the native who, through long contact with Christian or Mohammedan civilization, has in a greater or lesser degree altered his primitive mode of life.

A Comparison

Changes in dress, in customs which endanger human life, and in industries are the most apparent. The primitive African

[1]There are about 381,000 Jews in Africa, living mainly along the Mediterranean Coast. The "Fellashas," a considerable colony of Jews, have since very early times maintained themselves in Abyssinia.

is unclothed; the other, especially along the coast, is sometimes marvelously clothed upon in his attempt to follow the fashions of the white man.[1] The primitive African has his own way about eating another man, or about offering him as a sacrifice to his gods, or about torturing him to death for bewitching somebody; the other engages in these and like barbarities only at the risk of severe punishment if his dark doings are found out by the foreign Powers.[2] The primitive African is a good smith and potter when occasion requires; the other is both, and more. His industry has responded to a desire for the things of civilization. He has taken to manufacturing, and has become a weaver of cotton cloth, a dyer, a tanner, a maker of bricks, of bark-cloth, of baskets, and mats. Such occupations furnish him with goods for barter. Or he has become a laborer and receives wages in native currency—so many brass rods, so many iron hoes, so many beads, or cowries, so much of anything else that answers for money—or on the coast usually

[1]The native convert to Islamism adopts the Mohammedan costume.

[2]Because of their intimate relation to African religion, the customs of cannibalism, human sacrifice, and witchcraft will be treated in the next chapter.

in actual money. The primitive African in grazing sections cares for small herds, that he himself may occasionally fare sumptuously, or may set a feast for an honored guest; the other has the same use for cattle and goats, and the advantage of trade. Everywhere, primitive or "civilized," the African is a farmer, at least to the extent of supplying his own necessities.

Purpose of Following Sketch

The sketch which follows purposes to deal only with the primitive native, the typical Pagan African, as he is before civilization has affected him or his way of living.

The Pagan African

The African is Nature's spoiled child. Throughout much of his continent she is lavishly kind to him. She feeds him almost without the asking. She clothes him with tropical sunshine. If his necessity or his vanity calls for more covering, she furnishes it—again with no excess of labor on his part—from leaf or bark or skin. Everything that has to do with the primitive demands of his physical well-being is, as it were, ready at his hand. Intellectually, he is untrammeled by tradition or practice. He has kept himself free from educational entanglements. No a b c's, no

puzzling multiplication tables, no grammatical rules, no toiling over copybooks, harass his brain. There is his bush school, but the curriculum itself, as well as the length of time required to master it, is limited. Besides, it is not an eminently uplifting agency. If intellectual development were evidenced by the quantity rather than the quality of words which pass one's lips, the African might be thought to be learned, for he is an inveterate talker. "Palaver" has a chief place in his community life. He loves it and revels in it.[1] Spiritually, he is keenly alert to a multitudinously peopled spirit-world, which he has evolved in his reach after the universal soul-heritage of mankind—the somewhat beyond and outside of himself and his own world. These spirits of his are mostly of a devilish kind, and the marvel is that, with the belief that he is himself continually the object of their malevolent attentions, he can have a moment's peace of mind. It speaks for his naturally easy-going temperament that he is able, despite his hob-goblin environment, to maintain his buoy-

[1]Palaver is a general term and is used with broad meaning. It may signify a monologue, an ordinary conversation, a quarrel, a public discussion; in fact, anything which permits of talk.

ancy and be the happy, free-hearted child of nature that he is.

Cheapness of Life

It is a precarious life that the African leads. Doubtless he never moralizes upon it. His horizon is bounded by tribal limits. If he goes beyond them, it is apt to be upon an errand of war, in which, with bow and arrows, club, knife, spear, or battleax, he helps to add to the list of deaths by violence with which the continent is cursed. For it is a fact that human life is held so cheap that from birth to death the native runs the gauntlet of sudden violent death, death by torture, or by slow poison. Various superstitions, and the specific institutions of witchcraft, human sacrifice, cannibalism, and slavery, all add their quota to the frightful death rate. Aside from these are the vast numbers who die from contagion, a natural sequence of life in barbarism. Lack of proper care causes the deaths of multitudes of infants. The number of deaths among children from tetanus alone is believed to reach an enormous figure. Complete statistics are, of course, not available. Figures on the death rates, from whatever cause, can be approximate only.

Infanticide

An African baby, then, takes its life in

its hands, so to speak, when it makes its advent into the world. If it has some physical peculiarity, or if its coming be unwelcome (especially apt to be the case if it be a girl), it will as likely as not be thrown into the bush, or be put to death in some less heartless way. Ill luck is believed to accompany deformity, yet good fortune does not always attend upon an infant physically sound, for such a one is sometimes buried alive with its dead mother. Conflicting ideas control the disposal of twins. Among some tribes they are invariably put to death. In 1902, a native of Rhodesia (within the bounds of civilization) roasted alive her own twin babies. Some tribes regard the birth of twins as auspicious. During a child's early months certain unwritten rules regulate its development. If, perchance, it cuts its upper front teeth first, its life may pay the forfeit for such precocity.[1]

Babyhood

Little ones who have succeeded in passing the entrance requirements to life probably receive as much attention as babies

[1]Specific illustrations of customs given in this chapter are representative only. They are not to be thought of as universal throughout the continent. Some of them are universal; most of them are so widespread among various tribes as to be reckoned among characteristic customs.

born into such an uncertain sort of a world need. But there is little inclination to outward demonstrations of affection, or, for that matter, to chastisement either. Child life is much the same in any part of Africa. Until the child is able to walk, he is carried upon his mother's back in her frequent journeys to and from the little farm beyond the village. As soon as he can manage his own short legs, he walks with her, and when he can steady a load upon his small head he may help in the burden-bearing of her life. While his mother is at work, Mother Nature is his nurse and playmate, and all of the big out-of-doors is his nursery. He acquires keenness of discernment between the good and the evil of edibles which he can pick up, pluck, or catch, and he makes the practical acquaintance of certain kinds of live animal food at which the well brought up civilized child would scream.

Boyhood and Girlhood

A boy thus unrestrained grows lustily in strength and stature, if not in grace. By and by he learns to fashion bows and arrows, to hunt for small game, to fish, and otherwise to follow his manward bent. A girl continues to spend her time with her mother at the farm and about the hut,

learning the rather varied house-wifely duties that fall to the lot of African women. Marriage is looked forward to as an inevitable part of life. Betrothals of very little girls are not uncommon.

"Bush Schools"

The period of childhood is limited. In many tribes, before the boys and girls reach their teens—sometimes as early as eight or ten years of age—they are sent to the "bush schools." These bush schools are conducted in the bush[1] or the forest. They are not co-educational, and their instruction, which is secret, is imparted to each sex, respectively, by a man or a woman versed in their lore. An outsider discovered near their place of meeting is summarily dealt with. That the moral tone of these institutions is of the lowest there can be no doubt. But it is known that, with all the evil, the pupils acquire a little helpful knowledge—the medicinal uses of herbs, for instance. Whatever the training, it is intended, from the African's viewpoint of the standards of life, to be a preparation for manhood and womanhood, and

[1] "The bush," as the term is sometimes used, includes almost any part of the out-of-door world. Specifically, as in the case of the "bush schools," it is applied to the actual bush—the scrubby growth of the savannahs, or the undergrowth of the forest, or even to the forest itself.

for the serious duties which must soon devolve upon the pupils. After a period spent in these schools (the time varies in different tribes from a month to two years), the children return to their villages to enter upon "grown-up" life.

Marriage

Marriage is likely to be contracted in early years. It is considered the end and aim of a girl's existence, and she only waits for some one to buy her. Often her husband is much older than herself, for a boy must postpone marriage until he has acquired enough in the way of earthly possessions to barter for a wife. The bride is always acquired by barter. She is worth so many goats or cows, so many yards of cloth, or so much of some other commodity, the number or quantity being agreed upon between the would-be husband and the father of the bride. The exchange of goods for a girl is sufficient to constitute the latter a wife without further ado, but there is, ordinarily, some sort of a ceremony attending her transference to her new home. One custom involves a mimic struggle between the friends of the groom and those of the bride, the latter feigning to defend her from abduction. This play invariably concludes with triumph for the groom's party,

who bear the bride away. A few days of noisy celebration—eating, drinking, dancing—ensue, and then the new wife again resumes the round of drudgery to which her childhood training and the traditions regarding woman's place in the economy of life have accustomed her. She is wholly subservient to her husband, and in a measure to the head wife, unless she herself happens to be the first.

Wives

Polygamy is commonly practiced. The number of wives which a man possesses must obviously be limited by his ability to purchase. Yet men of means do use discretion in this department of their household expenditures. If there appears to be danger that the bounds of social propriety will be overstepped, public sentiment may decide as to when a man is sufficiently married. It is said that the king of Ashanti, in the days of his wealth and glory before the coming of the British, was limited to 3,333 wives! On the other hand, another West African king was required to have not less than thirty wives. Usually, however, a half dozen serve very well to demonstrate a man's dignity and his standing in the community. If a wife displeases her husband, he may under certain conditions

DANCING WOMAN, BOPOTO, CENTRAL AFRICA

return her to her parents and demand restitution of the "head-money."[1] There are also extreme cases where the wife may leave the husband. He then can recover no damages. Separations are not as common as might be thought probable where marriage is purely a matter of bargain. So long as his wives follow his behests and give him enough to eat, the husband is content. If they quarrel, he shouts at them. If they are unruly, he has recourse to more effective measures. As for the woman, one hut is as good as another, the drudgery is the same anywhere, and unless he is very cruel, the husband she has is not worse than another might be. In her way she is devoted to him, and he is sometimes fond of her. Still, there is little of genuine love as civilized people know it. With all his wives the African has no home. Polygamy is the source of innumerable jealousies and quarrels. It sometimes leads to murder of the husband or of a rival wife's children. It leads almost universally to unfaithfulness in the marriage relation.

Children

The children of the various mothers together form a considerable family; separated, each group ordinarily is not large.

[1] "Head-money" is the price paid for a wife.

African babyhood has too many pitfalls to allow of large families. If a wife has no children she is held in dishonor. The children of a free wife belong to her and to her relatives. Those of a slave wife belong to the husband.

Slaves

Aside from his wives and children, a man's household may include slaves. His wives not only may be his slaves, but all of his female slaves may be his concubines. Domestic slavery, degrading to morals, unfair to the rights of man, and cruel as it often is in its practice, cannot be said, taken all in all, to be the unmitigated curse to the continent that foreign slavery has been. Because of less demand for heavy labor, the hardships connected with it are not as severe as among more civilized peoples. The freedom of a slave is not greatly restricted and it is possible for him to accumulate property of his own. But the utter disregard for human life in Pagan Africa makes the slave wholly dependent upon his master's caprice for his very existence. Punishment, as a matter of course, may be meted out to him at the slightest provocation.

Family Ties

It is plain that, with so many separate elements comprising it, there can be no

close personal elements binding the family. Except for the central figure, the husband, for whom everybody over whom he has control is supposed to exist, there is no family life in common. Each wife has her own hut, where she and her children live apart, a family within a family. The father is apt to pay little attention to his children after their baby days. This lack of care for them possibly may be traced to the odd custom which causes inheritance to pass from father to sister's son, instead of from father to son. Between mother and children, and especially between mother and son, there is some exchange of love. Hundreds of natives who find their way—a thousand miles sometimes—from their homes in the interior to the mines of South Africa stay only long enough to accumulate a small sum in wages—wealth to them—and then trudge back over the roadless distance to their homes. Extended absence from friends, even though new ones are made among other laborers, renders them restless and eager once more to be among the wild surroundings of their native haunts. Perhaps heart-hunger for the old free life impels the return. Perhaps the family relations are closer than the observer deems them

to be. Perhaps mother-love, not unlike the world over, draws these wanderers back.

Family Responsibility

With all its looseness of connection, the family has cohesive features. All of the members may be held responsible for the reprehensible conduct of one. Here the African's sense of honor is displayed. If an injured person demand reparation, his requirements must be met by the family of the offender. One consequence of such a custom is the development of a measure of clannishness. Neighborliness to the extent of helpfulness is therefore oftentimes limited. A motherless baby may wail its little life away within the hearing of other mothers. They have children, too many of them it may be. Besides, have they not themselves sometimes disposed of their own babies if unwelcome? This orphaned one may die. They feel neither the pathos nor the cruelty of it all.

Man's Domain

The abiding-places of the collective family—the huts—are, for the purpose of centralization, usually built around a plot of ground, the whole area forming a sort of compound. Over this little domain man, as a superior being, is lord and master. His subjects are his wives, his slaves, his children, and whatever other live stock

he may possess. In family affairs his is the controlling genius. If there are no slaves, his wives, who are in reality little above the grade of slaves, do all the work connected with the immediate family necessities which it is possible for him to avoid. They must come and go at his beck and call. They must serve his meals in his own hut, but not eat with him. They must smooth life's path for him while keeping themselves ever in the background. In a word, they must make a great man of him generally, no matter what the cost to them.

Man's Disinclination to Toil

This condition is not so much an evidence of man's greater disinclination to toil, as it is of the almost universal estimate placed upon woman outside of Christian lands. She is of the inferior sex. She is the tool of man. Her energy, such as it is—for her duties require little haste—leaves him free for a less restricted life. He eats, drinks, lounges, goes hunting, fishing, and warring if necessary, and—palavers. A cool evening, a screen of reeds set up to protect him from a possible chilling breeze, a palaver-fire, around which he may sit and spin yarns with other men of the village—this is bliss. Yet, when conditions demand, the African man can work, and work hard. In-

dustries multiply with wants, division of labor increases in proportion, and the masculine element of the race must share in the division. The civilizing agency of industry has a more far-reaching effect with the male population than with the female. The man has a broader chasm of idleness to span. The woman has always toiled.

The Simple Life in Native Huts

The African's solution of the "simple life" problem unwittingly lightens woman's burdens. So far as housekeeping pure and simple is concerned there is not much of a house to keep. The characteristic hut is a rude affair. Poles, set up in close order for a framework, are plastered with mud. A thatch of leaves or grass serves for shingles. A small opening, so low that one must stoop to enter, does duty for both door and window. That is all. No chimney is built. The smoke from fire required for cooking or for occasional warmth eventually finds its way through the dried grasses of the roof. Neither is an artificial floor necessary. The natural floor of earth is quite good enough. Furniture of any description is almost unheard of. A woven grass mat provides a bed. It is soft enough for mattress and warm enough for cover-

VARIOUS METHODS OF CONSTRUCTING NATIVE HUTS

Poles for the Roof — Detail of Thatch-Work — Frame-Work

Completing the Mud Walls — Roofing with Grass

ing. Other furniture would hamper the daily routine.

Native Food

Meals are not functions. They may be taken indoors or out, reclining, sitting or walking, whensoever or wheresoever individual hunger prompts. If there be a cooked dish, the cooking vessel is portable. At any rate, there are always one's hands. And what are hands for, if not to perform a go-between service at mealtime? Fruits and vegetables are so abundant that the native lives largely upon them. Bananas, pawpaws, dates, mangoes, sour-sops, guavas, plantains, yams, cassava, millet seed, rice, and maize are either native to Africa or are easily cultivated. Cassava, yams, rice, and plantains are staples of diet. They are nourishing as well as delicious foods. In grazing districts, where small herds are kept, cattle and goats furnish an occasional meat diet. Game and fish are always relished. Ants, gnats and locusts are by no means lacking in appetizing flavor. They are so numerous as to be readily collected, and are prepared as a sort of croquette. Palm-oil serves for fat in cooking. The more of it, the more palatable the dish. Native beer and palm-wine are favorite beverages, and, in some

sections, milk. The liquors usually are intoxicating and work havoc among tipplers.

Native Dress

Dress is another feature of the simple life as demonstrated by the African. Again the woman is the gainer. She spends no long days at stitching, no weary hours at laundering, no protracted moments at the mirror. Dress is not a requirement of African society. Some tribes do habitually cover the body, although over large portions of the continent garments, as a protection against cold, are unnecessary. In most of interior Africa little or nothing is worn. A loin-cloth of bark, or leaves, or grass suffices. A long cloth, or the skin of an animal, may be donned on ceremonious occasions.

Personal Adornment

Because of this slightness of clothing, much time and attention are devoted to charms more strictly personal. A full figure is deemed the most perfect; hence, gain in flesh is a point of pride. Among some upper Nile tribes, who use milk freely, the results of the striving toward this standard of beauty are sometimes astonishing. Tattooing is the fashion among many tribes. Forehead, cheeks, chin, and chest present suitable surfaces upon which the fancies of the designer may be etched. Red ochre is

streaked on the black faces, making an effective color combination. Ears, nose and lips are pierced or otherwise mutilated to permit the wearing of huge copper rings. This ornamentation is supplemented by numerous neck, arm, and ankle rings. The anklets are often so weighty as seriously to impede movement. Necklaces are made from the teeth of animals. Among cannibal tribes teeth of men may be used for this same purpose.

Hair-Dressing

It is in hairdressing, however, that real triumphs are achieved. Here the vanity of man outrivals that of woman. Every conceivable mode that grotesque ideas of beauty can conjure up is in vogue. The head is shaved, hair cut in fantastic patterns, arranged in ridges, or trained out to a hoop encircling the head like an aureole. The woolly mass is usually rendered manageable by a free use of oil, and any desired arrangement may be temporarily fixed with a mud plaster.

Woman's Domain

Woman's domain includes not only her hut, but much of out-of-doors as well, a condition somewhat detrimental to the fine art of homemaking. Nothwithstanding the ease with which she keeps her house and clothes herself and her family, she is kept

busy. She must prepare the ground for seed-sowing, must plant, cultivate, and harvest the crops, and carry home and to the village market (where there is one) the heavy baskets of vegetables. She must be the miller if grain is to be ground. She must be the potter if crockery is desired. She must bring the wood and the water for cooking, and prepare the meals for her family. A little merrymaking—a village dance, a wedding, a celebration when yams are ripe—now and then adds zest, but at best she is a drudge.

Deaths and Funerals

The ceremonies attendant upon deaths and funerals also break the monotony of life. Scarcely anything is done to alleviate the sufferings of the dying. Instead, the tom-tom[1] keeps up an incessant beating, and the assembled relatives dance about and utter wild cries in the attempt to frighten away the evil spirit which is believed to be causing the illness. Amidst such riotous confusion death must come as a welcome relief. Feasting, drinking, and carousing make the funeral an occasion of general debauch. Noise, too often the African's conception of music, has, as in pub-

[1]The tom-tom (a drum) is a favorite musical instrument.

lic celebrations of whatever character, a large part in the last rites.

Hut Burial

The hut serves one other purpose than those suggested. It is often a burial place for a member of the family. Regardless of the character of the disease—contagious or otherwise—which has caused death, interment is often made under its earthen floor. A shallow grave is dug and the body is laid away with as much pomp and display as the social standing of the family demands.[1] Belongings of the deceased, together with food and drink, are buried with him. Hut burial is not universal, yet it is rather widely in favor. Where practiced it may be simply as a time-honored custom, although it possibly originated in the thought of protecting the body from desecration by witches or by cannibal ghouls, or of keeping the spirit in close association with its dwelling while in the body, or as a matter of convenience to the living in their sacrifice to the spirit of the departed. Any one of these reasons for the gruesome practice would to the native mind be a valid one. In coast lands, however,

[1]W. Holman Bentley, *Pioneering on the Congo*, observes that in the Congo basin hut burial is but a temporary expedient, re-interment taking place when the family can afford an elaborate funeral.

foreign control, with small regard for ancestral bones, is stamping out a custom so unsanitary.

Tribal Life

Family life is typical of tribal life, tribal life of national life—national, that is, in the sense of a number of tribes under the authority of the strongest. Village, tribal, national life center in petty king or subchief, head king or paramount chief, somewhat as family life centers in the husband. There is a difference, however. Kings and chiefs rule over limited monarchies, the head men being the counsellors. Laws are unwritten, but are nevertheless formulated and crystallized in public sentiment. They are savage, but not always unjust. Witch-palavers, and secret societies organized for the purpose, enforce them. The methods of enforcement are so entangled with superstitions that insecurity of life and property results. This fact undoubtedly accounts, to a considerable extent, for lack of stability in the possession of property. Property is all personal. Real estate is nominally at the disposal of the chief, who, as head of the tribe, may allot it among his people. But there is no title to land and no pretense at ownership, except by squatter sovereignty—actual residence. Huts

are of such simple construction, and personal effects are so few, that change of residence represents scarcely any financial loss and but a slight expenditure of energy. Better land, better water supply, or even a quarrel may furnish cause for removal. A fresh site may be settled upon without opposition from any quarter, provided it has no prior resident. The fact that families and even whole villages can be, and are, transferred to new locations is indicative of the lack of permanency in African civil affairs.

An Estimate of the African

The African, as he appears before civilization brings either its detrimental or its beneficial influence to bear on him, is exceedingly primitive. He has scarcely any aims beyond the securing of food and scanty clothing. Crafty toward a foe, he is exceedingly loyal to a friend, especially to a loved superior. The devotion of Susi and Chuma to Livingstone (even after his death when they imperiled their own lives in taking his body to the coast) is representative of the African. Self-important and arrogant in the consciousness of any advantage over another, he is obsequious and craven when the tables are turned. Under the influence of Pagan religion he is

cruel to the point of being callous to the sufferings of others. In the person of the "uncle" and "mammy" of the civilized household he is full of sympathetic tenderheartedness. Unambitious for what he does not have, he is readily susceptible to vanity over slight acquisitions. Indolent in his native home of prodigal fertility, his latent industry responds to proper incentive to so remarkable a degree that he becomes the type of patient, burden-bearing humanity. The African is precocious when young, imitative and teachable always. Right example and incentive influence him as perhaps no other race of man.

Corrupt Civilization

The temptations of corrupt civilization awaiting the African's untaught, savage self are legion. Doors open both ways to the pliable and teachable. Opportunities for the development of sturdy manhood are more elusive and less in the line of African nature. Just here is the sufficient answer to every critic of missions, who, insisting that the native is happy and that the introduction of Christianity unnecessarily disturbs him, declares that he should be left to his savage, Pagan life. The fact is that civilization, while blessing, also curses Africa. As represented by the liquor traffic,

social vice, and trade in firearms, for instance, it is even more detrimental than Pagan customs. Yet this type of civilization is in Africa to stay and to spread. No well-informed Christian can doubt that the African is in sore need of a Saviour, but, were there no other reason, it is evident that Christianity is necessary in order to forearm the primitive native in Africa against the evils from Christian lands.

QUESTIONS FOR CHAPTER II

AIM: TO STUDY THE NEED OF AFRICAN SOCIETY FOR CHRISTIANITY

I...*On the basis of the number unreached.*

1 From a religious standpoint, how is the population of Africa divided?
2 How many adherents in round numbers are there of each religion?
3 How are they distributed geographically?
4 What is the total Christian population of Africa?
5 What proportion is this of the whole?
6 What part of this will be no help in evangelizing the continent?
7 What can you say that is good of the Copts and Abyssinians?
8* In what ways does the Sudan seem to be a strategic position?
9* What is the need of Africa on the basis of those unreached by the gospel as compared with North America?

II...*In view of the character of African paganism.*

10 First picture clearly the African in his lazy, brutal life, and then consider what Christianity will do for him.

11* What parables of Christ will furnish him with an incentive to effort?

12 How will the belief in a loving Father affect his fear of spirits?

13 What teachings of Christ will show him the need of mercy and goodness towards others?

14* Try to imagine yourself an African pagan and to think how these things would seem to you when heard for the first time.

15 What will Christ's words teach him as to the value of little children?

16* Tell some of the ways in which the life of little black children will be different after Christianity controls their parents.

17* What are some of the things that Christianity will do for the African wife?

18* Read the Epistle to Philemon and decide what Christianity will do for the African slave.

19* How will African family life be changed by the introduction of the family meal, which is peculiar to Christianity?

20 How would Christianity teach the African to feel towards men of another tribe?

21* Sum up the teachings of Christ that the African most needs.

22* Sum up the greatest evils that now exist for lack of these teachings.

23 In view of the nature and possibilities of the African, to which of these teachings do you think he will most quickly respond?

24* What is the need of personal contact of the missionary with the native in Africa as compared with other fields?

25 What is the call to the Church in view of the ready response of the African to influence and example?

III...*In view of the rapid advance of civilization.*

26 In what ways has the African been benefited by civilization?
27* What do you consider the greatest blessing that mere civilization has brought to him?
28 What will it fail to do for him?
29* In what ways will it be a positive evil without Christianity?
30 What is the call to the Church in view of the rapid advance of civilization into Africa?

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A RELIGION OF DARKNESS

Hast thou seen what [they] do in the dark, every man in the chambers of his imagery? . . . Hast thou seen this? Turn thee yet again, and thou shalt see greater abominations than these.

EZEKIEL viii: 12, 15.

III

A RELIGION OF DARKNESS

African Paganism

African Paganism or Fetichism[1] is a religion of darkness. Its prayers are petitions for mercy and imprecations upon enemies, rather than praise and thanksgiving. Its gods are malignant. Love for them is unknown. Hope, in the Christian sense, an anchor to the soul both sure and steadfast, is foreign to Pagan thought. The African conceives himself as beset behind and before, above and below, by innumerable ill-tempered spirits, all, with one accord, consciously and constantly attempting to frustrate his endeavors, and all seeking his injury and death. He thinks that deceased relatives covet his company in "Deadland," and for some time after death lurk about their old haunts with

[1]Paganism is treated as the religion of Africa, because it is not imported as is Islamism, but is native to the continent. Fetichism, from *feitico*, a charm or amulet, since its introduction by the pious charm-peddling Portuguese priests of 400 years ago, has absorbed most of the Pagan ideas of spirits, charms, images, religious ceremonies, ceremonial garments, etc. The term Fetichism is therefore used by many when referring to African Paganism.

snares of disease and violence. It is believed that admiration and love prompt these sinister attentions. A favorite wife or child lives in constant fear of the summons of the dead husband or father to accompany him to the nether world. But no fine sentimentality deters the African from vigorous protest against this method by which he thinks his departed relatives show their love. A dream, for instance, is supposed to be the actual experience of the soul of the dreamer with the subject of the dream; hence, blood-curdling curses are practiced in order that they may be hurled at the devoted shade should he appear in a dream.

Everything Effected by Spirits

Furthermore, indwelling, conscious spirits are attributed to every natural object, animate and inanimate. Plants, trees, fountains, rivers, lakes, rocks, cliffs, mountains, fish, reptiles, birds, animals, are to the native Pagan African the possessors of self-conscious, self-directing spirits. Therefore, any accident is supposed by the African to be due to the anger or the caprice of spirits. He knows no accidents. Everything is intended and is effected by some rational being.

Multiplication of Spirits

The spirit-world is still further multi-

plied by applying the same reasoning to the mysterious forces of nature—lightning, thunder, wind, rain, the atmosphere, and all space—and by investing them with evil spirits. The African moreover imagines that the spirits are arrayed in an infernal league against him. The darkness of night cannot hide him from them, nor can the blaze of tropical noonday insure him against their invisible intrigues.

Sacrifices

To these spirits are proffered sacrifices of varying value, for the purpose of placating their anger or of purchasing their assistance. The offering may consist of a straw or shell picked up at random as one passes some place where a spirit has supposedly revealed its presence. A runner will pause to add a pebble to the pile on a log that has fallen across the path, or to thrust a twig into the rent of a tree that has been struck by lightning. By such recognition he hopes to avoid personal violence from spirits of such manifest power.

Personal Cost of Sacrifice

Regular sacrifices may range from a morsel of meal, or a few drops of water, to the slaughter of animals and human beings. The self-mutilation of the Bushman reveals the idea of deeper personal cost. The exact motive in cutting off one or more

joints from the fingers of the left hand has never been distinctly learned from the reticent little yellow people. Yet even if it is now simply an expression of mourning, as some imagine, it probably originated in the thought of sacrifice, and is closely akin to it. For, aside from the enjoyment of the thing offered, the spirits fiendishly gloat over the suffering and deprivation which the sacrifices cost their devotees.

Charms

To procure the aid of spirits charms are used. In order to be effective the charm must be composed of material which is peculiarly pleasing to the spirit whose good offices are solicited. A vile concoction of carrion, portions of the human body—particularly eyeballs, for which graves are rifled—are among the most valued ingredients. The teeth of the lion or leopard are highly prized. The owner of a charm thinks that he is protected and assisted by the spirit of the charm, and, since the thought life has much to do with the practical life, charms do help the African. Hung up in the hut or field, a charm guards the property of the owner better than a dozen slaves. The slaves themselves are not proof against theft. The charm not only cannot steal, but the sight of it, or the

knowledge of its presence, fills the would-be thief with fearful forebodings. He possibly could evade the vigilance and escape the pursuit of human watchmen, but he thinks that to ignore the guardianship of a charm is absolutely certain to bring upon him the direst personal consequences.

Charms Worn

Charms are commonly worn upon the body to protect from disease or violence. The spirit of the charm is invoked against the spirits of the air, nature, animals and men. That the wearer of a charm falls sick, suffers injury from accident, or is killed in battle, does not disturb confidence in the practical effectiveness of charms. On the contrary, it is stoically and naïvely explained that the spirit has been offered some other charm of greater attractiveness, or that a stronger spirit has overcome it.

Repairing Charms

If the wearer has outlived the power of his charm, he returns it for repairs to the fetich-doctor from whom he originally purchased it. This shrewd rascal usually finds that the charm is all right, but that it does not like the owner, and must therefore be replaced by another and of course more expensive one. The deluded customer haggles and tries to compromise on the price,

but ends by purchasing. He trusts tremblingly in the new charm, until its power, too, is disproved, then buys another; and so the farce goes on indefinitely. Faith in the ability to bribe the favor of one or more spirits is seldom lost.

Spirits and Gods

In the African's thought, all spirits are related. He does not draw fine distinctions between spirits and gods. The terms are interchangeable. He conceives them, together with man, as part of one great whole—a continuous line of conscious beings, ranging from the lowest water sprite, through all the intervening nature spirits, human spirits, and spirits wholly independent of matter, up to the supreme God. The various members of the series, excepting possibly the last, differ not in kind but in degree. The relation between animal and human spirits indicates the essential kinship of all. A deceased ancestor may return in the form of a serpent or elephant or other animal. In some sections of the continent every person is supposed to have a second individuality resident in some animal in the bush. It seems that the higher spirits are only further evolutions of nature spirits and ancestral spirits. This is no denial that the African, in common with

all men, has an inborn idea of God. It simply indicates the inevitable consequence when the natural soul-reach after God is perverted and corrupted.

Classes of Gods

The gods are divided into four main classes—general gods, worshiped by various tribes over large sections of country; tribal gods, which have no recognition beyond the limits of their respective tribes; family gods, each for its particular family; and individual gods, each the sole property of a particular person.

Individual Gods

Any Pagan, fearful lest the family, tribal, and general deities be too preoccupied to give adequate attention to his personal affairs, may secure a rude image secretly from a priest, or may himself carve one. Gruesome and noisome rites dedicate this as the abode of some god. The underlying idea of charms and images is that spirits must have some tangible object to work through, just as the spirit of man has the body. These individual gods have nothing to do but to advance the interests of their respective worshipers. Since the Pagan has so many interests that are hostile to the property and life of his neighbors, and since the gods chosen for individual worship are ordinarily dedicated to revenge

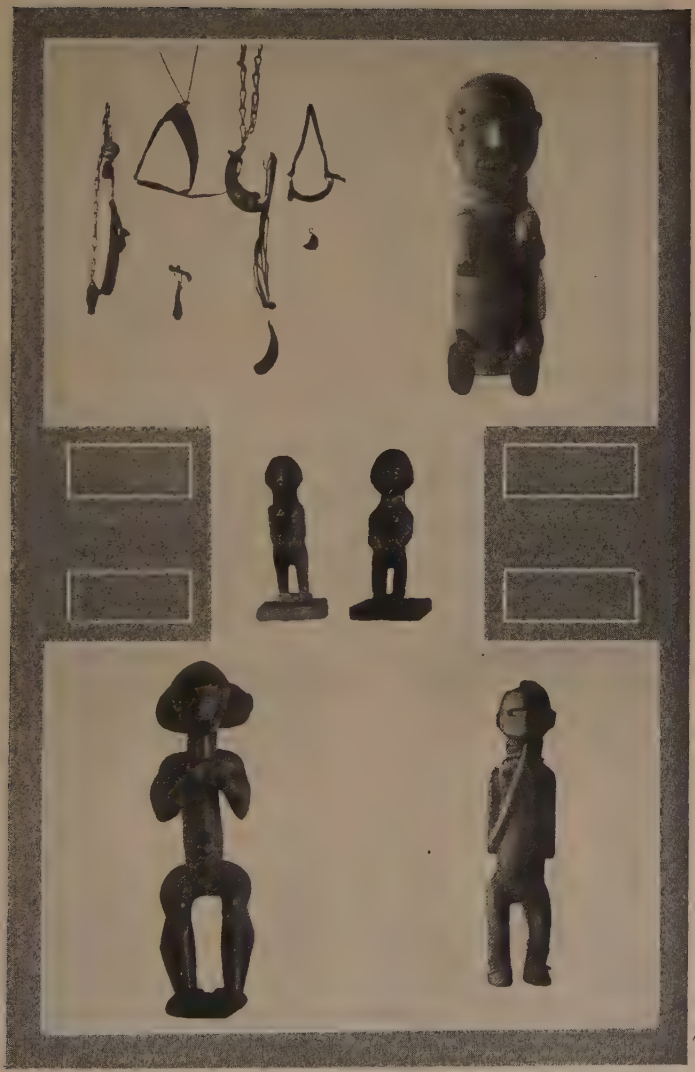
and violence, and since anyone who sets about the injury of another in so pious a manner as to devote a god to that end usually effects his purposes, the possessor of an individual god is much feared. In some quarters priests and witch-doctors are forbidden to make them, and any one apprehended in the possession of an individual god may be put to death. But the priests secretly continue to make the forbidden images, and thus secure a power over their patrons, upon whom they may inform without danger to themselves.

Family Gods

The family also desires the sole attention of some one god. Even though it were feasible for each member to have an individual god, the family as a unit has interests of sufficient scope to occupy the undivided favor of a god of family caliber. The family god is often represented by a little image and shrine in a niche of the hut. There is no ban upon any except individual gods. It seems to be recognized that publicity lessens the liability of crime. The African is very suspicious of anything that is the exclusive secret of one person.

Tribal Gods

Reasons similar to the foregoing justify to the Pagan his tribal gods. The tribe as a unit needs the services of gods of



CHARMS AND FETICHES

greater potency than the sum of power possessed by all family gods, and while such power may not approach that of great general deities, the entire attention of even a small god may mean much when the general god is on a journey, or asleep, or concerned with other matters. The tribal god may have one or more shrines, many images or none.[1]

General Gods

The Pagan fancies that the concern of the gods in earthly affairs is in inverse ratio to the importance of the gods. The great general deities are believed to be more indifferent to human interests than are tribal and family gods. Still, so much greater powers are attributed to general gods that their attention to any important matter is much valued. They come into particular prominence in crises of war, famine, and pestilence. Except on such occasions they are disregarded. They are so far away and so indifferent to men that

[1]The African is far less dependent upon images and has fewer of them than some peoples of much higher religious conceptions in other respects. He seems capable of grasping the thought of spiritual beings without the aid of tangible objects. He clears himself from the charge of dependence upon charms and images, when he does employ them, by the plea that the spirits and gods delight in them or require them as fulcrums with which to effect results in this world of sense.

they take no account of the ordinary routine of life. Why should man pay any attention to them except in times of extraordinary stress? Possibly then they will hear! Thus does the Pagan excuse his neglect of worship of the greater gods of his demoniacal household.

Gods are Demons

Nearly all of the Pagan's gods are demons, and demons without any disguise to cover their hideousness. The cruel barbarities of the Pagan do not necessarily spring from an inborn brutality of nature, but from his ideas of gods and religion. His gods are overgrown savages, reveling in drunkenness, debauchery, vicious immoralities, obscene orgies. As raving lions they go about seeking whom they may devour. Characteristic titles for the gods are "The Hater," "Malignancy," "Producer of Calamities." Occasionally a benevolent deity may be found in the African's theology, but if so it may be assumed that its benevolence is indifferent rather than active. The idea may arise because accidents have become less frequent in the locality ascribed to a given god, and the god in question is therefore supposed to have grown less malignant. Such a deity is apt to be quickly forgotten, for the African in-

separably connects his gods with the thought of danger and violence.

Ascending Series of Gods

The ascending series represented by individual, family, tribal, and general gods is continued indefinitely under the last named class. Above and back of the best known and most worshiped general gods are others. Back of them are still others, although not so many in each succeeding stage of less known and more indifferent deities. On and on the mind may continue to flounder in darkness that becomes palpable.

Gleams of Truth

There are hopeful gleams of truth in all this wandering of the black philosopher. It is in his conception of general deities that he reveals ability to think of spirits existing and operating apart from matter, uncreated intelligences which are not made, nor born, nor evolved, but are self-existent, or as he puts it, "do it all themselves."

Push toward Unity

It must also be recognized that, in the midst of this maze of intervening spirits, there is an ever narrowing circle in respect to number, an inevitable push toward unity. One might despair lest the idea of one god, as the common heritage of man, had been utterly lost, and that there would be

little or nothing to build Christian conceptions upon. Some of the most pathetic experiences of missionaries occur in attempts to clear the Pagan mind of the vague mystification concerning deity. They must overcome indifference to God and introduce an adequate idea of the nature of Him who wishes to act directly with every person without any intervening spirits. To brains so long befogged by words without knowledge it is a difficult task. "I think I know what you mean," said an African girl, after days of questioning as to whether she knew anything of God. "It is something great, and passes on the water far away."[1] The name she gave was that used for deity throughout a large section of central Africa. Others apparently limp backward in their thought, slowly, laboriously, beyond family, tribal, and general gods, as if the idea were only a faint race memory, and that all but lost, to the "Old, Old One." But still the idea of God, not simply of spirits and gods, but of God himself, is there. Though crowded to the outskirts of recognition, God the Eternal figures in the hazy background of Pagan theology.

[1]W. Holman Bentley, *Pioneering on the Congo.*

Idea of God Persistent

It is a fact of tremendous significance that despite the centuries of the Pagan's blind groping after demoniacal spirits, despite the barbarities with which his daily life has abounded for generation upon generation, despite the "abnormal folds of animalism" with which it is covered, the idea of God persists, and is capable of revival and enlargement. Some missionaries find a distinct conception of the existence of the supreme God. Dr. Robert Nassau, after forty years of missionary service in Africa, says that he has never been asked, "Who is God?" He has never met any one who did not understand at once the distinction between God and all other gods, however great. "He is the All-Father," his auditors would invariably say. "He made these trees, that mountain, this river, these goats and chickens, and us people." But in common with all others, this venerable missionary has also found that they have little more than the name for God and the meager knowledge that he made all things. They know nothing of his love, his benevolence, his impartial justice, his infinite and intimate concern for every man. "Yes, he made us, but having made us, he is far from us. Why should we care for him?

Conception of One God

He does not help nor harm us. It is the spirits who can harm us, whom we fear and worship, and for whom we care.'"[1]

Promise of a New Man

When to the Pagan's knowledge of God's name is added an appreciation of his character, there is the promise of a new man. Often there is nothing more than the promise. Some so-called converts are most superficial, as is the case in every mission field, and the missionaries who understand the native character are constantly on the alert lest those who are spiritually unprepared should be received into the church. Christianity is frequently professed because of the real or supposed material advantages such profession assures. Moreover, the thought of one God of love is more attractive than the idea of innumerable and malignant gods. Still one may welcome the thought without experiencing a change of heart. It should be said, however, that the African truly born again as Christ taught Nicodemus the way, is as humble and exemplary a follower of Christ as one could wish.

Human Sacrifices

The African's religious philosophy results in various grotesque and barbarous practices. His justification of human sac-

[1]R. H. Nassau. *Fetichism in West Africa.*

rifice is strictly religious. Since ordinary sacrifice is necessary to keep the gods in good temper under ordinary circumstances, the offering of men and women is essential on occasions of great moment. The frequent slaughter of scores of human beings at a time, so recently prohibited by the English occupation of Ashanti, was inspired by very pious motives—to supply the needs of the gods, avert their vengeance, and win their favor.

Deadland is the Shadow of Life

Accompanying the thought that life in "Deadland" is a shadow of life above ground, the Pagan thinks that the shades of chiefs and ancestors must also have with them the shades of slaves, wives, and warriors. So human sacrifice has its manward as well as its godward side. The idea that men carry their loves and hates, their ambitions and endeavors, beyond the grave, means that the shades are striving for the same ends and fighting the same battles with the shades of their tribal enemies as occupy their living friends with enemies in the body. The conception of the power of spirits over earthly affairs is, therefore, a keen incentive to furnish the dead of a tribe with sufficient fresh recruits to overcome any possible acquisition that may

have come to the spirit army of the tribe's enemies.

Burial Alive

The burial alive of the wives of a chief with his dead body is the first installment of this phase of human sacrifice. Several wives are laid upon the floor of the burial pit, and across their living bodies the corpse is extended, with the head reclining in the arms of the favorite wife. A slave kneels at the feet, presenting to the dead chief his pipe, tobacco, spear and battle-ax. After the earth has been filled in over the living and the dead, slaves may be slaughtered upon the newly made grave. After several subsequent sacrifices have been offered in honor of the spirit of the deceased, it is not surprising that his spirit is sometimes deified.

Messages to the Dead

Messages to the dead are a natural sequence of the idea of their continued interest in worldly matters. Those dying natural deaths are sometimes asked to carry these messages. But a case may seem too urgent to wait for some one to die. So the message is repeated to a slave until he understands it perfectly, his head is struck off before he can forget it, and his spirit is sent on the dark mission. If something further relating to the message is thought

of, a postscript[1] is added by despatching a second slave in the same manner.

Cannibalism

Cannibalism in Africa is another of the inhuman practices that have grown out of native religion. It is believed by careful authorities to have originated as a sacrificial feast. It is certainly connected with the theory that everything possesses spirit and that every occurrence is the result of the action of spirit upon spirit. For instance, it is thought that food strengthens, not, as we would say, by the process of assimilation, but by the spirit of the food being appropriated by the spirit of the body. Warriors mutilate the bodies of the slain, and either eat or make charms of bits that are believed best to represent the life principle, because they hope to make the spirit of the victim their own. Dr. Duff MacDonald[2] knew a powerful head tribesman in the Shire highlands, whose success in battle was attributed by his tribe to the fact that he had eaten the entire body of a strong young man.

Depraved Taste and Cannibal Raids

Scarcity of meat and depraved tastes are no doubt, if not causes of cannibalism, strong incentives to it. Some tribes of the

[1]James MacDonald. *Myths and Religion.*
[2]Duff MacDonald. *Africana.*

Congo basin have been known to refuse trade in everything but human flesh. Continual raids are made upon the neighboring tribes to restock the human fattening pens. Such depravity could easily spring from the orgies and debaucheries of feasts following human sacrifices. Raiding for human flesh is not a long leap from the religious ceremony where the sacrificed victim is thrown alive from a platform to the throng below, there to be cut to pieces and divided among the ravenous, bloodthirsty worshipers, before reaching the ground. Such a scene was witnessed by Cruikshank in Ashanti.[1]

Cannibal Zone

Not all Pagans are cannibals, but cannibalism is a legitimate fruit of Paganism, and the abhorrent custom is very widespread. The cannibal zone, where all travelers find the practice established to a greater or less degree, either as a religious or social institution, extends from the west Guinea Coast eastward to the headwaters of the Nile, and southward from this line to include most of the enormous stretch of the Congo basin.[2]

Witchcraft

Witchcraft is both an outgrowth of the

[1] A. B. Ellis. *Ewe-Speaking Peoples.*

[2] Cannibalism occurs elsewhere, but in this zone it is more prevalent.

fundamental doctrine of African Paganism and one of the principal objects against which that same Paganism legislates. Being the supposed familiarity of a living person with disembodied spirits, it is the logical sequence of the idea that spirits, usually diabolical, take a lively interest in human affairs. On the other hand, its death-dealing power, when employed, is deemed so unfailing that society must take rigorous methods for self-protection.

All Deaths by Violence

The facts that a large proportion of Pagan Africans die violent deaths and that others die without apparent cause are so jumbled together as to mean that violence on the part of man or spirit causes every death. The African never thinks of death as natural, or accidental, or as due to unsanitary conditions and contagion. Such reasons seem to him most illogical. His logic—and one need only grant him his premise to see that he has plenty of it—argues that everything, *everything* occurs from the action of spirit on spirit. If a man is knocked on the head, shot in battle, crushed by a falling tree, the cause is evident. Usually, in case of any death, when wounds cannot be found, the verdict of the average Pagan mind is that some evilly

disposed member of the community has connived with equally evilly disposed spirits and bewitched the deceased. Any unusual or mysterious occurrence, such as the death of an animal by disease, ill fortune in battle, drought or flood, may also be credited to witchcraft. In any event, if guilt be proved to the African's satisfaction, the witch is impressively and effectively disposed of.

Witch-palaver

"Witch-palaver" is the legal process, conducted by the witch-doctor, which follows the charge of witchcraft. Details vary, but the main features of such a trial are: The preliminary investigation, the public "smelling-out" of the witch, and the ordeal to prove the guilt or innocence of the accused. The preliminary investigation consists of a private hearing by the witch-doctor of all the suppositions of the community as to possible reasons why this, that, or the other person might have been interested in the death or property loss of the bewitched. The public part of the witch-palaver is the farce of smelling out the witch from the assembled neighbors. To absent oneself from the smelling out is taken as a confession of guilt. The witch-doctor dances about, yells, foams

Preliminary Investigation

Smelling Out

SPIRIT SHRINE AND WITCH DOCTOR, UGANDA

at the mouth, pretending to be possessed by a god who will give him an unerring scent for witches. After working himself and the people into a frenzy of excitement, he runs in and out among the throng, smelling each person and wildly yelling at the odor of blood which he affects to detect as he approaches the vicinity of the one to be charged with witchcraft. The ordeal, which consists ordinarily of the drinking of poison, follows. If the accused vomits the poison without suffering serious harm, he is counted innocent. If he grows dizzy and shows other symptoms of ill effects from it, he is given over to all the fiendish torture and outrage which barbarous imagination can devise.

The Ordeal

One person may accuse another of witchcraft to his face, and the accused may challenge his accuser to the ordeal. Both take the poison, and both may be dead, in the effort to prove each other rascals, before the witch-doctor has an opportunity to fill his purse from the quarrel. An innocent person, trusting implicitly for a favorable verdict from the ordeal, instead of shunning the test, courts it. A guilty person is inclined to confess and to throw himself upon the doubtful mercy of men, rather

Private Witch-palaver

than upon the certain vengeance of the spirits.

Wholesale Witch-palaver

The inhabitants of one village may charge those of another with witchcraft; whereupon all parties, both accusers and accused, must take the poison. The number of survivors is dependent upon the strength of the poison and the constitutions of those taking it. Those who do recover are likely to be injured for life. Dr. Elmslie[1] tells of visiting two villages, after such a wholesale witch-palaver, in time to save a few of the sick and dying.

Tool for Greed and Vengeance

It will be seen that witchcraft readily becomes a tool for greed and vengeance. Any member of a community may adroitly start the rumor that so-and-so is a witch, and has plotted with evil spirits to cause any mysterious calamity in question. The witch-palaver then opens a sluice-gate for envious and self-interested gossip. If the witch-doctor has not previously agreed (for a price) to condemn some particular individual, this gossip will reveal to him the unpopular person of the village, and he is thus able to command approbation for his "smelling out." The witch-doctor can demand any fee he chooses, and take it

[1] W. A. Elmslie, M.D., *Among the Wild Ngoni.*

from the confiscated property of the one he convicts as a witch. The witch-doctor himself is frequently the one to suggest that witchcraft has been practiced. Such a proceeding is profitable in dull times. The truth is that owing to the widespread belief in their infallibility, witch trials long since have become a gigantic system of blackmail.

Implicit Belief in Witch-palavers

It must be borne in mind that the African himself is not skeptical concerning the genuineness of witch-palavers. There is no proof, alibi or anything else, that will stand in a witch trial against the ordeal. Unanimous testimony may vindicate or condemn the accused, but the trial by ordeal is, in the African mind, a trial by the spirit of the ordeal, and its decision is final.

Widespread Belief in Witchcraft

Belief in witchcraft extends throughout Pagan Africa. It is estimated that 4,000,000 people are killed annually in the endeavor to discover witches. Whole districts have been depopulated by witch trials.

The African Very Religious

It requires an effort for a person in civilization to bear continually in mind the fact that the African is very religious. He may not appear so when judged by the

morality which present-day civilization demands of religion. But to the African morals and religion have no relation. Lying, stealing, and murder are civil, not religious offences. The gods take no account of such actions. They concern only men. The fact is that there is not an awful crime or licentious vice in the catalogue which may not be committed in the very service of the gods.

Effect on Morals

Since the office of some gods is to inflame passion, the effect upon the virtue of the community may be conjectured. Priests are privileged to do anything their corrupt hearts may direct when "possessed"[1] by a god. In some quarters self-protection has demanded a law that, inviolate though he may be during "possession," the priest may afterward be held accountable for his deeds while possessed. The priestesses lead most immoral lives; Ellis declares that every fourth woman on the Slave Coast is a priestess, or "wife of the gods."

The Future Life

The Pagan African's idea of the future life is only a hazy conviction of a shadowy existence in a shadow world, the monotony of which is broken here and there by a re-incarnation into this world of violence

[1]The state of being in a feigned trance.

and sensuality. Where the belief in re-incarnation is lacking, the monotony is unrelieved. Helpless and hopeless he goes out into the dark.

A Summary

The limits of this chapter allow only this meager summary of the outstanding facts of African Paganism. Delicacy permits but the most guarded references to the revolting brutality and nauseating licentiousness which are the legitimate offspring of Pagan gods and religion. To be consistent with his perverted conceptions of religion the African cannot be other than he is. Brutality lies not in himself, but in his religion. Even when slightly separated from his religion, and for a short time influenced by Christianity, he has proved to be a model of docility, trustworthiness, and inherent kindness. The Pagan African is what he is because of his religion. Change his religion and you change the African.

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QUESTIONS FOR CHAPTER III

AIM: TO TRACE THE EVILS OF PAGANISM FROM ROOT TO FRUIT

1 Try to imagine and state what you think life would be like if you believed that you were surrounded by many powerful spirits able to do you harm.

2 How would it compare with living unvaccinated in the midst of a smallpox epidemic?

3 How would it affect your outdoor life to imagine that trees, rocks, etc., were inhabited by jealous spirits?

4* How should you feel about investigating the secrets of nature?

5 Would your charms and offerings bring you any real sense of security? Why not?

6* If you could fully understand and believe it, how would the Ninety-first Psalm appeal to you in such a situation?

7* Believing in this world of capricious spirits, what ideas would you have of cause and effect?

8 How would this influence your steadiness in thought and action?

9 Could you form large ideas and plans in such a state of mind?

10 What sort of stories would you be willing to believe?

11* What does the African lose in losing the thought of the unity and omnipotence of God?

12 Had the spirits of paganism any love of righteousness?

13 Must a man purify himself inwardly to deal with them and control them?

14* What result would this have on a man's better nature?
15 What incentive would there be to do right?
16 How should you feel if you knew that any evil-minded man might bribe a spirit to do you harm?
17* How would this affect the mutual confidence of the community?
18 What has been the effect of witchcraft in producing distrust? in causing loss of life?
19 Describe the evils of witchcraft and show their results.
20 Had the spirits any regard for the real welfare of mankind?
21 Could you depend on their willingness to help you if you were too poor to bribe them?
22 Had they any sympathy for those in misfortune?
23 How did they feel towards sacrifices involving cruelty?
24 What are some of the results in this delight in bloodshed?
25* Try to imagine yourself living in a situation where such things could happen.
26 Should you have any glad hope of meeting such spirits in the next world?
27 How is cannibalism a fruit of paganism?
28 To what extent do the tribal and higher gods take any interest in the individual?
29* How should you begin to teach an African about the true God?
30* What are some of the attributes of God that the African spirits lack?
31* What are some of the principal results of this lack?
32* What will the love of God mean to the African when he really understands it?
33 Does it seem to you worth while to bring him this idea?

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WHAT OF THE NIGHT?

The land dark as midnight,
The land of the shadow of death, without any order,
And where the light is as midnight.—Job x: 22.

IV

WHAT OF THE NIGHT?

Moral Night

THE moral night of Africa may be partially apprehended from reference to some of the problems which are involved in the uplift of the African. A view of these problems is also essential to an adequate understanding of the significance of the transformations effected by Christianity.

Paganism

The problem presented by the greatest number of Africans is Paganism—the lowest rung of the religious ladder. Paganism is not all superstition, but it approaches so near this low level that it appears a jumble of superstitious fears, spiritualistic terrors, and horrible rites. It is the chaos of religion, where faith and morals are without form and void. In Africa its darkness is unrelieved even by such pale light as emanates from the heathen religions of China, India, Japan, and Korea.[1] Pagan-

[1]While Paganism and Heathenism are commonly used interchangeably, there is ample warrant for using Paganism as the more limited term, and for applying it to the lowest forms of religion, which have neither sacred writings nor definite system.

ism produces debasing conceptions of gods, men, and religion. The grossest vices and immoralities are enjoyed equally by gods and men, and are in conformity with Pagan religion. Unwholesome and immoral customs are thus deeply implanted in the African social system.

Gross Vices

Lying, stealing, polygamy, slavery, and promiscuous living have the countenance and approbation of Pagan religion. Drunkenness, gluttony, every form of licentious debauchery, and even murder are features of the festivals of Pagan religion. The unspeakable, unthinkable horrors of witchcraft, human sacrifice, burial alive, and cannibalism are inextricably intertwined with Pagan religion. The reflex influence is inevitably a callousness to suffering and a fiendish gloating in brutalities. Heredity and continued practice through thousands of years have steeped the people in inbred superstitions and animal passions. Intrenched ever more deeply, the accumulating depravity increases from generation to generation with manifold power.

A Parallel

In spite of the 221,000 churches and

"*Pagan* is now more properly applied to rude and uncivilized idolaters, while *heathen* embraces all who practice idolatry." *Webster's International Dictionary.*

172,000 ministers in the United States,[1] whose labors are supplemented by various Christian, temperance, and other moral agencies; in spite of 506,000[2] common school teachers and 14,000[2] instructors of higher learning, whose uplifting work is supplemented by libraries and current literature; in spite of a vast army of police, attorneys, and judges; in spite of jails, reformatories, and prisons in towns, counties, and states; in spite of all these uplifting forces and corrective agencies, America has an awful array of drunkards and social outcasts, assaults and robberies, murders and lynchings. Imagine what would be the statistics of crime, the pandemonium of sensuality, violence, and bloodshed, if laws against vice were changed into encouragement of it; if officers of the law were wholly and solely abettors of crime; if reformatories were sanctuaries of lawlessness; if every minister were a priest of lust, preaching it as a cardinal feature of his religion, and churches were brothels wide open day and night. Imagine this if you can, and you are but beginning to apprehend the actual state of affairs in Africa.

Africa the Pagan Continent

Two thirds of Africa's population, or

[1] H. K. Carroll, *Christian Advocate*, Jan. 25, 1912.
[2] *Statesman's Year Book*, 1911, for year 1908-9.

80,000,000, are Pagan, and these comprise nearly two thirds of the Pagans of the world. Africa is the Pagan continent. Its peculiar form of religion has existed for untold centuries. To show the African that the God whom he ignorantly feels after (out of his confusion of evil spirits), and whom he supposes to be malignant or indifferent, is his God, loving and compassionate; to reform and transform his heart, are features of the first problem which confronts the Christian missionary in Africa.

Mohammedanism

Mohammedanism, although less formidable, numerically, than Paganism, is a greater problem from a missionary standpoint. It is a religion superior to Paganism in that it has the conception of one God who is interested in his worshipers.[1] This fact gives the African convert to Islam a sense of dignity and importance that may well account for the marked improvement in demeanor and carriage that is so often noted in him. Whether conviction or fear is the motive, confession by the formula, "God is one God and Mohammed is his prophet," is definite, easily grasped, and

[1] Mohammedanism began almost as a Christian sect, its founder having been attracted by Jewish and Christian teachings. Its prophets are the Bible prophets, including Christ, with Mohammed as the greatest of all.

AFRICA—RELIGIONS.

REFERENCE TO COLOURING OF PREVAILING RELIGIONS
CHRISTIANS
Protestant
Catholic
Abyssinian
MOHAMMEDANS
HEATHENS
NOTE
The general distribution of Protestant Mission Stations is shown by red dots thus
SAHARA OR GREAT DESERT
SOUDAN
NUBIA
EGYPT
ABYSSINIA
ARABIA
PERSIA
SOUTH ATLANTIC OCEAN
INDIAN OCEAN
MEDITERRANEAN SEA
RED SEA
Tropic of Cancer
Tropic of Capricorn
Equator
GULF OF GUINEA
Guinea Coast
CONGO
FRENCH CONGO
BRITISH EAST AFRICA
GERMAN EAST AFRICA
ZANZIBAR
MADAGASCAR
CAPE COLONY
CAPE TOWN
BECHUANALAND
TRANSVAAL
ORANGE R. COLONY
NATAL
MOZAMBIQUE
ANGLO-EGYPTIAN SUDAN
ITALIAN SOMALILAND
BRIT. SOMALILAND
FRENCH SOMALILAND
PORTUGUESE
SPAIN
MOROCCO
ALGERIA
TRIPOLI
Sahara
Nigeria
Senegal
Liberia
Ivory Coast
Gold Coast
Dahomey
Togoland
Cameroon
Angola
Benguela
Mossamedes
Walfish Bay
German S.W. Africa
Damaraland
Namaqualand
Ovambo
Kaffraria
Basutoland
Zululand
Delagoa B.
Inhambane
Quilimane
Sofala
Beira
Tamatave
Antananarivo
Comoro Is.
Mauritius
Reunion
St. Helena
Ascension I.
Canary Is.
Madeira Is.
Cape Verde Is.
Fernando Po
Prince's I.
St. Thomas I.
Annobon
Gaboon
Loango
S. Paolo de Loanda
Congo R.
Niger R.
Zambesi R.
Orange R.
Limpopo R.
Nile R.
Red Sea
Persian Gulf
Gulf of Aden
Mediterranean Sea
Suez Canal
Lake Victoria
Lake Tanganyika
Lake Nyassa
Lake Chad
Lake Tsana
Lake Rudolf
Lake Albert
Lake Bangweolo
Lake Ngami
Victoria Falls
Kilimanjaro
Mt. Kenia
Mt. Ruwenzori
Mt. Elgon
Mt. Kong
Mt. Cameroon
Mt. Aberdare
Mt. Milanje
Mt. Zomba
Mt. Coffee
Mt. Debra Libanos
Mt. Sinai
Mt. Lebanon
Mt. Ararat
Mt. Elburz
Mt. Demavend
Mt. Damavand
Mt. Ararat
Mt. Sinai
Mt. Lebanon
Mt. Elburz
Mt. Demavend

doubtless often attractive to those who are weary of ceaselessly evading multitudes of malicious gods.

Effect upon Character

Conversion to Mohammedanism may or may not improve character. In the African convert there is a new cleanliness of person, neatness of clothing, and dignity of bearing. Witchcraft, burial alive, human sacrifice, and cannibalism are eliminated, but the heart may, and usually does, remain as unregenerate as ever. The superior religion grants license and approval to the more subtle sins of greed and passion that prey upon human hearts—lying, stealing, intemperance,[1] enslaving, the social vice, and murder. The promise of immoral life in paradise is the acme of the Koran's incentive to the faithful. This higher sanction of his animal nature increases the self-esteem of the African Moslem and fortifies him against improvement.

Moslem Morals

"You must not wear our clothes," said a Moslem to a European. "They are given to us by God to set forth the character of our religion; and he has given you

[1] From the fact that the Koran teaches temperance the inference is sometimes drawn that all Mohammedans are total abstainers. But such unimpeachable authorities as James Richardson, Canon Robinson, Captain Lugard, and Slatin Pasha testify to the free indulgence in intoxicants by many African Moslems.

Europeans your clothes to set forth the character of your religion. You see these garments of ours, how wide and how flowing they are; our sleeves are loose, and we have easy-fitting slippers. As our clothes are wide, so is our religion; we can steal, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish; and at the last day our prophet Mohammed will make it all right for us. But you poor Europeans! You have tight-fitting trousers, tight-fitting waistcoats, and tight-fitting jackets. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of condemnation of God.'"[1]

Moslem Assimilation

Moslems—Arabs or Africans—readily assimilate with Pagan Africans, adopting their kinds of food and mode of living, and intermarry with them. Thirteen centuries—forty generations—of continuous African heredity have made Islamism native to the continent. This fact is of tremendous moment. The foreign Christian missionary must always remain a foreigner. Add to this the numerical strength of Mohammedans in Africa—40,000,000—and the

[1] Quoted by A. P. Atterbury in *Islam in Africa.*

problem looms up with gigantic proportions.

Organized Aggressiveness

Possibly most important of all the features of the problem presented by Islamism is its organized aggressiveness. Islamism in the Sudan, its African stronghold, is a growing and virile force. The Mohammedan Sudanese, within the past century, are credited with having produced one of the greatest outbreaks of missionary zeal in human history. Moslem missionaries are moving out upon Central Africa with their easy-going morals, and stimulating new converts with an intolerant and almost impregnable bigotry.

Cairo "University" a Type of Islam

The Moslem "university" at Cairo, teaching in the twentieth century the Ptolemaic system of the universe—the earth at the center of the solar system, around which the sun and stars revolve—is a type of Islam. To come in touch with obsolete arts and sciences of civilization may mentally stimulate Pagan hordes in a slight degree; but, on the whole, though Islam lifts the African socially and commercially a great deal, intellectually and morally it does little for him. The pliant Pagan becomes the fanatical Moslem. Obstinate ignorance and immorality are es-

tablished more firmly than ever in his unregenerated heart. It is a most urgent necessity that Christianity outstrip Islam in the conversion of Pagan Africa. Once converted to Islam, the difficulty of winning the African to a higher civilization is immeasurably increased.

Specific Problems

Many specific problems for Christian missions are included in and implied by Paganism and Mohammedanism. With but few exceptions the problems are much the same in both religions. For example, it is often very difficult for a genuine convert to understand the Christian attitude toward polygamy and slavery, two institutions deeply rooted in the social life of both Pagan and Moslem.

Polygamy

Polygamy is a serious problem to the advance of Christianity in Africa. Physicians and missionaries of long residence among African tribes say that one of the greatest social and moral evils of Africa is polygamy.[1] It originates and is fostered in lust, greed, and indolence. It cannot, therefore, be permitted among Christians of good standing. But custom is practically a god to the African. To him one

[1] W. A. Elmslie, M.D., of the Livingstonia Mission; S. P. Verner, of the Kassai Mission; and others.

ARAB OF THE DESERT

NATIVE MEDICINE MAN, SOUTH AFRICA

of the strongest reasons that a thing should be is that it has been. So the battle is not wholly won if he is convinced that a thing is morally wrong. Practical obstacles also arise. Often a convert cannot dispose of his wives at once without great injustice, real or apparent, to them or to their children. There are certain native laws which Christianity recognizes as just, preventing the putting away of a wife for other than serious moral offenses. A plural wife, if converted, cannot always easily obtain freedom from her husband. Indeed, the necessity of giving up polygamy if they become Christians appears to be a greater obstacle to women than to men. Missionaries have often found the women the most strenuous advocates of the custom. There is, however, a steadfastness among African women who have become Christians.

The Problem of Polygamy Illustrated

An incident illustrative of the difficulty which confronts a native polygamist if he would become a convert to Christianity has recently been given by a missionary of the Paris Society.[1] A chief of the Batlokwa in South Africa accompanied one of his wives to the mission. Said he, "I bring

[1]Barthelemy Pascal, in *Missionary Review*, May, 1905.

my wife to you that you may receive her into the class. She thirsts for God." When Kathokan was asked why he too did not come, he answered: "It is a good road, but it is narrow. I cannot get through with my six wives, and I cannot separate from them. Oh! I know God will give me strength if I ask him, because he answers. You know what a heavy drinker I was. I asked God to give me strength to give up beer. He heard my prayer, and since then I have not drunk. You see he hears, and because I do not want to leave my six wives I do not like to talk to him about it." Kathokan, still out of the narrow road, died in 1900. The pathos of the story is increased with the knowledge that Ma-Nhalla, the wife who went to the mission, and who became a consistent Christian, had been taught by her husband, the chief, to pray. He also had given her instruction in the catechism. He had learned to pray and to read in his younger days. Thus had he helped to create in her the "thirst for God."

Domestic Slavery

Domestic slavery[1] is so closely related to

[1]It must be borne in mind that there is a distinction between domestic slavery and the foreign slave trade. The former relates wholly to the native institution, which is a comparatively mild form of servitude, the latter to the iniquitous foreign traffic in human beings.

polygamy that wives are often selected from favorite slaves. Advocates of slavery and polygamy would have about equally difficult tasks in justifying themselves before the Christian conscience of America and Europe. In Africa, on the contrary, one custom is about as deeply rooted in the social system as the other. The problem is much the same: first, how to create a conscience and sentiment against the practice; and second, how to find ways and means of gradually abolishing the time-honored custom without serious shock to the social system. It can scarcely be appreciated in a Christian land of to-day how thoroughly an African community is dependent upon domestic slavery. From a private individual to the chief or king, from the family to the tribe or nation, the whole social life is built upon slavery. Even slaves own slaves. This second class of slaves may own others. Slaves are the labor-saving device of Africa. They are the carriers of trade. They are currency. Anything that touches slavery affects the entire community, and the African is very conservative in changing his customs.

The Problem of Domestic Slavery Illustrated

The problem presented by domestic slavery may be illustrated by an incident which

occurred in connection with Bishop Hartzell's work in Angola. One of his native preachers, a man of extraordinary endowments, some time after entering the bishop's force of workers took a girl as a slave. He and his wife argued that they treated her well, that she was more than contented, that she was far better off with them than to be the slave, as she would have been, of others. Back of it all was the argument that slavery was right. It was the way God had provided for the care of a certain portion of humanity. It was only after a protracted interview with the bishop that they were convinced of the wrong of slavery, and joyfully freed the girl, though retaining her in the family as a paid domestic.

Diversity of Languages

The diversity of African languages is another obstacle to be overcome. The existence of 823 languages and dialects, all, before the advent of the missionary, without written form and alphabet, indicates some measure of the problem. Different dialects must be mastered for effective work in neighboring districts. Grammars, dictionaries, text-books, and Bible and other literature translation which with great pains have been prepared

for one people may be nearly useless in work among peoples not far distant. It is a serious handicap to the rapid progress of the gospel that all the language work in one section cannot be used in many others, not to say every section of the continent.

Climate

The climate of Africa is a serious problem. Notwithstanding the healthfulness of the extreme north and south, and sections of the high interior, there is the fact that for Europeans and Americans Africa presents the most trying climate of any of the continents. The scourge of Africa is not a peculiar disease. Malarial fever is known the world over, but in Africa it is more prevalent and virulent than is usual in other parts of the world. The low, marshy coast lands, with their dense forests and moist, malaria-laden air, are particularly unhealthful. Since their occupation by the white man the death rate has been appalling. Even natives do not escape the ravages of the African fever. Indeed, some claim that the white man will outlive the African on his native soil.

The White Peril

Serious handicaps to the advance of Christianity in Africa originate from the contact of the natives with unscrupulous traders and officials from Christian lands.

Thus civilization itself, especially if it precedes Christian missions, becomes a most serious problem. It is a shock to the self-complacency of the white man to reflect that millions of the world's population are threatened with a white peril that is very real and potent. "Christian civilization without Christ" is worse than Paganism. "The state of morals among some Europeans is scarcely whisperable. It is awful, the amount of corruption and filth introduced by them." It is comparatively easy to convert primitive Africans to Christianity, and to establish them against the later introduction of the vices of civilization. It is supremely difficult to Christianize them after they have become viciously civilized. This has long been true in coast regions, and it is increasingly true in the interior as railroads and commerce introduce coast civilization. The natives of East Africa between Uganda and the coast furnish an illustration. Missionaries on their way to the interior field for years have been obliged to pass through the territory of susceptible tribes. One who is in a position to have an intimate knowledge of the present situation in this region says that already there has been a "serious deteri-

oration," and that Christian work among these same tribes will now be far more difficult than it would have been a few years ago.[1]

Foreign Government

The partition of the continent among the great Powers of Europe has already bestowed many blessings upon the African—the warrant of stable government, the suppression of native wars, the prohibition of savage customs, the insurance of regular trade—but it also has brought the menace of plunder by stronger foreigners, and, where unscrupulous officials control, of slaughter upon slight or no offense. For instance, the Congo Free State was originally organized under the guardianship of the King of Belgium with the avowed purpose "not to create a Belgian province, but to establish a powerful Negro state." Whatever the original intention of King Leopold, the persistent practice of the Belgian administration of the Congo Free State soon repudiated every fair promise and made the "Congo Slave State"[2] a more fitting title. Instead of developing a powerful Negro state, Belgium occupied the Congo basin in force and reduced the

[1] J. J. Willis in *Missionary Review*, March, 1905.
[2] E. D. Morel, Editor of the *West Africa Mail*.

people to the worst form of slavery. The land was robbed of its rubber through terrorism. A given amount of rubber was demanded of a district, and if for any reason the amount was not forthcoming, mutilation and often wholesale slaughter was resorted to as an example to future delinquents. Under Leopold's successor more humane rule is established. It is thought by many that the prolonged rebellion of the natives (1903 and following years) in German Southwest Africa was an outgrowth of over-rigorous if not unjust treatment. Naturally, missionary work is greatly hindered under such conditions, for the missionary is classed with the foreign persecutors.

Portuguese Administration

The Portuguese often seriously obstruct mission work by their method of army conscription. Sometimes all the young men of a mission school are forced into government service, and the results of years of training are thus greatly impaired. The Portuguese also carry on the slave trade under the form of contract labor. Natives, collected from the interior in large numbers by means of the fair promises of planters' agents, enter into labor contracts for periods of seven to ten years. In reality

they sell themselves into slavery for life. Once in the toils of an unprincipled slave driver there is little hope for them. Many are thus shipped as "colonials" to the islands of San Thomé and Principe to work plantations, and few ever return. "They die very soon." The system is so "regular" that no other government interferes, but it is, nevertheless, the same diabolical system that civilization abhors.

The Foreign Slave Trade

The foreign slave trade, as blasting to life and morals as any Pagan institution could ever be, is now limited to the Arab traffic. Until very recently, at least, Arab traders, who were also good Mohammedans, plied their inhuman business at the very heart of the continent. That it is still carried on is more than probable, but to what extent is unknown. In the Sudan, for instance, weak tribes are preyed upon by stronger ones under the cloak of putting down uprisings among subject peoples. The foreign Powers need continually to be on guard against such lawlessness. Mohammedan outlets in both North and East Africa make detection somewhat difficult.

Discrimination Against Christian Missions

Even where governments are kindly disposed toward the native, they sometimes are unsympathetic toward Christian mis-

sions. The British flag has been of untold benefit to Christian missions. Yet British policy prohibits Christian missions to Moslems at Khartum.[1] On the other hand, the Koran is one of the text-books (the Bible being excluded) in Gordon College, Khartum, which was founded by Christian gifts in memory of a great Christian hero. The ringing of church bells in the Blantyre district is prohibited, that the Moslems may not be disturbed![2] The British Central Africa government requires an application from Christian missionaries for the privilege of erecting mission school buildings, which means that the privilege may be denied. No such requirement is made of Mohammedan missionaries. The work among the Zulus finds serious obstruction from the British government. Native pastors are prohibited from performing the marriage ceremony, and heavy taxes upon the natives practically make self-supporting churches impossible.[3] It should, of course, be borne in mind that Great Britain has had many grievous experiences in dealing with Mohammedans, particularly in In-

[1] Charles R. Watson, "Missionary Conditions in the Egyptian Sudan," *Missionary Review*, February, 1905.
[2] Dr. W. A. Elmslie, of Livingstonia Mission, in conversation with author.
[3] *Missionary Review*, May, 1905.

dia, and government officials, who know how easy it is to fan Mohammedan zeal into a flame of rebellion, are slow to do anything to alienate these fanatical people. The problem from a government standpoint is a serious one, but the fact remains that the Christian missionaries are handicapped by conditions as they now exist.

Trade and Government Policy

One traveling in Africa may meet scores of traders and government officials, and find that, with but few exceptions, the more notable and conspicuous because so few, they conform to the confession of one, more frank than the rest: "Oh, I leave my conscience at home when I come to the Coast." Such a moral standard indicates the odds against which the splendidly equipped and heroic missionaries have constantly labored. In Madagascar the loose morals and worldly life of European traders and government officials are leading many natives into the infidelity which the foreigners profess.

Liquor Traffic

Perhaps nothing furnishes a better and more deplorable illustration of the state of affairs than the African liquor trade. Not only frequently, but well-nigh invariably, the ship that bears one or two missionaries to convert the African carries also thou-

sands of gallons of rum to damn him. "The Roquelle was loaded to its utmost capacity with the usual cargoes for the African trade. A heavy charge of rum was a conspicuous item. This came principally from Boston, whose rum and religion constitute a puzzle which Africans and philanthropists have tried in vain to solve. When I was introduced to the black Ashantis, they were informed that I was an American. 'Ah, Melican man, eh?' said the chief, 'Melican lum plenty good, you got Melican lum?' This was all he knew of America. I could not elicit anything more about my country from him than this testimony to the far-reaching influence of New England culture.'"[1] During a recent period of four years 30,000,000 of gallons[2] of strong drink were shipped from Europe and America to help in the work of civilizing Africa! Missionaries assert that their worst enemy is not witchcraft, native depravity, licentiousness, nor race-old superstitions, but rum from their own Christian land. One expresses the general conviction, "I would rather face heathenism in any other form than the liquor traffic in Africa."[3]

[1] S. P. Verner, *Pioneering in Central Africa.*
[2] A. S. White, *Development of Africa.*
[3] Agnes McAllister, of Garraway, Liberia.

Native religions, instead of discouraging, encourage the use of liquor. Drunkenness is a common part of religious festivals, and is considered the result of possession by the spirit or god of the drink. The powerful liquors from civilized lands not only utterly demoralize the natives, frequently to the extent of depopulating whole districts, but reinforce native religions and superstitions against Christian appeal.

Native Religions Encourage Use of Liquor

White graphically epitomizes the deplorable situation: "Islam, or Arab influence, advances with the sword in one hand and the Koran in the other—as it appears to us. Christianity, or European influence, advances with the sword or paper treaties in one hand, and the Bible or a case of gin in the other—as it appears to the native mind. It is no use quarreling with the comparison. It is a just and faithful one."[1]

A Comparison

The appeal of Molique, King of Nupe, to Bishop Crowther, is as full of judgment against civilization as of pathos for the African. "Barasa (rum or gin) has ruined our country. It has ruined our people very much. It has made our people mad. I

African Appeals

[1] A. S. White, *Development of Africa.*

agree to everything for trade except barasa. We *beg* Crowther, the great Christian minister, to BEG the great priests to *BEG* the English queen to prevent bringing barasa into this land. For God's sake he must help us in this matter. He must not leave us to become spoiled.''[1]

An Appeal

Another African prince, writing for the *Century Magazine,* April, 1905, says: ''I can prove from my own knowledge that all the wars that have been fought by my tribe since the advent of civilization have been brought on by rash action on the part of drinking men. If we have not advanced higher in the scale of civilization, neither had we (I speak again for my own people), until this fatal liquor was forced upon us, fallen so low as many. We need but an honest helping hand to raise us to as high a state of culture as was possessed by most of the dark races at a time when the Western Continent was still in the gloom of barbarism.

''If the present policy continues, we cannot fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us

[1] Jesse Page, *Samuel Crowther,* (adapted) from message of Molique, Emir of Nupe.

left to resist the oppressors. But our blood will be on their heads, and will cry to Heaven for vengeance.

"Even if foreign Powers should for a time be financial losers, they can not eventually be anything but gainers—aided by a country almost unlimited in its capabilities, and the willing, grateful service of forty millions of people rescued from the moral as well as physical death now staring them in the face.

"All will be with them in this crusade; leaders and people alike are stretching out their hands for aid. We appeal, not to England, not to France, not to Germany, not to other empires and states, but to the consciences of the individual men forming such nations. We appeal, not for a gift or favor, but for our right. Even as the Americans appealed for their rights and obtained them by heroic measures, so do we claim the right for 'freedom to worship God,' and to worship Him by sobriety, industry, good-will, and all the Christian graces."[1]

Race Problem

The race problem, in its many phases, is another serious obstacle to Christian

[1] Momolu Massaquai, Prince of the Veis, Sierra Leone. He was educated at Tennessee College and was one of the speakers at the World's Parliament of Religions, Chicago, 1893.

missions. The white man—trader and government official—wants the black man, but wants him only as his menial. Wages are given him, but for those wages he is expected to "keep his place" with the lower order of animals. At least one high official of a South African company can be cited, who openly boasts of his "boys" being slaves. He feeds them, clothes them, and beats them, as he deems they severally need. Another man makes the proposal that saloons be established in connection with factories and mines, so that the native will work to earn money to buy liquor. Aware of the frightful havoc which strong drink makes with the African, one can appreciate the heartlessness of this proposition. Employers of the type suggested, and there are too many of them, do not favor evangelizing and educating the African. Teach him menial labor, but not a letter of the alphabet, is their sentiment. There are noble exceptions. For example, the British Central Africa government so appreciates the services of the Livingstonia Mission that a premium is given for each graduate from that institution. Some employers dismiss summarily all propositions to util-

ize African labor. They say, "The Kaffir is too lazy to work, the Zulu too proud," and forthwith add confusion to the race question by bidding for cheap foreign labor. Chinese coolies who were brought in have been returned to China, but there remain over 150,000 Asiatics in South Africa and on the East Coast, being mostly natives of India. They take the place of the African in work which would develop him. His progress is retarded, and the missionary problem is thereby rendered vastly more trying.

Ethiopian Movement

The harsh discrimination of whites against blacks inevitably stimulates retaliating measures. In recent years this antagonism on the part of the blacks has taken the form, in South Africa, of demanding church government independent of white influence. "Africa for the Africans" is the motto of the "Ethiopian Movement," as it is called. The movement is prejudicial; through it the African strikes at the missionaries (and the churches back of them), the one class of foreigners upon whom he can depend for fair treatment and the highest service.

Violence Engendered

An illustration of the serious consequences that are natural outgrowths of

the Ethiopian Movement is furnished in the native insurrection (1903 and following years) in German Southwest Africa. Henry Witboi, a leader of the uprising, had been one of the trusted native converts under the Rhenish Missionary Society. But he became possessed of the delusion that the Ethiopian Movement was the means by which God would free the blacks from white control. One of his first acts was to have Mr. Holzapfel, a lay missionary, shot, because the latter refused to deliver to the insurgents the powder and ammunition in his charge.[1] The Ethiopian Movement embitters the native, intensifies the race problem, and threatens to extend northward from South Africa.

Roman Catholic Opposition

Roman Catholic opposition to Protestant missions, wherever, with but few honorable exceptions, the two types of Christianity meet in the foreign field, is by no means the least of the Protestant mission problems in Africa. The Lutheran pioneers in 1632, and Krapf over 200 years later, were expelled from Abyssinia through Jesuit intrigues. Mackay, splendid in heroism and disinterested devotion, was maligned, antagonized, and seriously

[1] *Missionary Review*, April, 1905.

handicapped by Roman missionaries while endeavoring to win Uganda to Christ. These are but representative instances. Facts will bear out the statement that wherever a Roman Catholic government environment, Portuguese, Spanish, or French, dominates African territory, there Protestant missionaries may expect unscrupulous treatment from some, if not all, Roman Catholic officials and missionaries.

Within the past few years incidents have occurred in the Inhambane district, East Africa, Angola, West Africa, the Madeira Islands, and elsewhere, that reveal the same spirit of intolerance that animated the Inquisition and Saint Bartholomew's massacre, and that has made South America and the Philippines what they are. In 1896, after the French conquest of Madagascar, native Christians were persecuted. Romanists took possession of Protestant church and school property, and were protected in their violence by the French government. When the victims resisted this confiscation of their property, they were imprisoned and tortured, and in many cases murdered. "Evidence is to be found in the devastated mission stations, in the scarred and broken Protestant teachers

and evangelists of Madagascar, and in the testimonies of British missionaries whose word is beyond doubt.''[1] The papal bull directed against the Protestant missionaries on the Congo in the late seventies and early eighties shows plainly where Roman persecutions originate: ''The movements of the heretics are to be followed up, and their efforts harassed and destroyed.''[2]

QUESTIONS FOR CHAPTER IV

AIM: TO STUDY AFRICA'S CLAIM ON CHRISTENDOM IN VIEW OF HER NEEDS

I...*Non-moral needs.*

1 In what ways is the diversity of languages a hindrance to missions?

2 How does Africa compare in healthfulness with other continents?

3 Does this prevent traders and government officials from settling all over the country?

4 Is the death rate likely to increase or diminish? Why?

II...*Needs existing before the entrance of Christendom.*

5 Is there any other such mass of population on the earth's surface whose religion is such a curse to them?

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[1] The French Protestants assisted greatly in saving evangelical Christianity in Madagascar. In two years' time they added twenty-two missionaries to their forces. T. T. Matthews, *Thirty Years in Madagascar.*

[2] W. Holman Bentley, *Pioneering on the Congo.*

6* What manifestations of African religion are more cruel than anything you know of in India or China?
7 What are the chances for developing noble character in such an atmosphere?
8 If you were a converted African, what would be your gratitude to those who had brought you the gospel?
9* How should we have to change the Christian institutions of America to make our surroundings like those of the African?
10 In what ways does Islam benefit the African?
11 What does it fail to do for him?
12 What is the attitude of the Moslem towards polygamy and slavery?
13 What advantages has Islam over Christianity in winning the African?
14 How does it affect the ease with which he is converted to Christianity?
15* What are some of the evils of polygamy?
16 Why should you object to your father having several wives?
17 What are some of the difficulties in the way of giving up polygamy?
18* If a Christian African had several wives, all of whom had children, what should you tell him to do with them?
19 Why is slavery wrong?
20 How could an African argue in favor of slavery?
21 Is there anything but Christianity that can meet this class of needs?

III...*Needs created by contact with Christendom.*

22 What is the effect of non-Christian civilization on the African?
23 How should you feel towards Buddhism if all the Buddhists you had ever met were cruel, immoral, and unjust?

24 How do the lives of Europeans in Africa advertise Christianity?
25 What has been the effect on missions of Belgian rule in the Congo Free State?
26 What are the evils of Portuguese administration?
27* Why do you think England puts restrictions on Christians from which Moslems are free?
28 What are the evils of the liquor traffic in Africa?
29 Upon whom does the responsibility rest in this matter?
30* What is there that you can do to help remove this evil?
31* In view of the evils that it has already introduced, what does the white race owe to Africa?
32 In what spirit ought we to treat those who have had so few of our blessings?
33 What is the attitude of non-Christian traders in South Africa towards the blacks?
34 What is the cause of their attitude?
35 Has this treatment made the blacks any easier to handle?
36* Which of these classes of needs lays upon us the heaviest responsibility, and why?
37 Is the greatness of the needs any argument for inaction?

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THE MORNING COMETH

Where is light most needed? Without question in dark, dark Africa. —Bishop Hill.

A voice
Proclaiming social truth shall spread,
And justice. —Tennyson.

V

THE MORNING COMETH

Allies of Christianity

With Christianity as the dominating force, commerce and European control are mighty allies in solving the problems which confront Christian missions in Africa. Commerce creates and supplies wants, and if the wants are wholesome the people are elevated somewhat. Industry is stimulated and peace is fostered. European control supplants native misrule with stable government. While not always righteous in their administration (particularly the case with Belgium and Portugal), the foreign governments guarantee inestimable benefits to Africa. The blessings to the African through British rule can scarcely be exaggerated.

Counteracting Corrupt Civilization

The solution of the problems presented by corrupt foreign civilization is kindred to the solution for the same problems in civilized countries. The difference is one of degree rather than kind. In Africa unscrupulous government, conscienceless

trade, social vice, race hatred, and religious intolerance have freer scope because so far removed from the restraining influence of Christian public sentiment. It is obvious that such problems must be solved by the foreign governments and civilizations responsible for their existence in Africa, rather than by Christian missions. The suppression of the foreign slave trade is a notable example. Livingstone, the missionary, could arouse Christian conscience against the abhorrent traffic, and could inspire the Powers to a combined effort to heal this "open sore of the world," but the responsibility for the abolition of the traffic was and must be until entirely stamped out governmental rather than missionary. So also resolute Christian public sentiment in civilization against the liquor traffic in Africa is just as essential as it is against the iniquitous business in the home land. Most of the foreign powers interested in Africa, realizing the uneconomic feature of destroying African peoples with rum, endeavor to control the trade. Sir George Goldie, the foremost commercial statesman in British Nigeria, and virtually the founder of the Protectorate, voiced the common sentiment of those at once humane

The Slave Trade

The Liquor Traffic

and economically wise: "I speak from sixteen years' experience, and I say confidently that unless immediate steps are taken to stop this traffic—not by higher duty, but by absolute prohibition—a state of things will soon be brought about that must ultimately lead to the entire abandonment of the country. I cannot believe that the conscience of Europe will long allow that the vast populous regions of tropical Africa should be used only as a cesspool of European alcohol.'"[1] The Brussels Conference (1890) resolved to restrict the sale of liquor to districts into which it had been introduced up to that time. The fact is encouraging as indicating the attitude of the governments, although it is true that the liquor dealers evade the restriction and persistently ply their trade in the prohibited sections.

Suppression Pagan Brutalities

The foreign Powers deal severely with Pagan customs and conditions which endanger human life and brutalize the people. Cannibalism, human sacrifice, witchcraft, and native wars are suppressed wherever found within the sphere of military force. The result is that they are no longer prevalent in coast regions. With the spread

[1] Quoted by F. Mockler-Ferryman, *British Nigeria*.

of effective European control the entire continent will be freed from these awful barbarities.

Factors in the Conversion of Islam

Commerce and European governments are most important factors in the solution of the various problems presented by Islam. The strength of Islam is ignorance and fanaticism. Enlightenment and restraint are essential elements in Christianizing Moslems. Commerce contributes to a larger vision, European control to tolerance, and both to a receptive attitude toward education, the most important feature of missionary work for Mohammedans, as is abundantly proved by the work of the American Mission in Egypt.

The Passing of Domestic Slavery

The policies of governments in regard to such institutions as domestic slavery vary. Usually radical interference is avoided. It is not deemed wise unduly to arouse native opposition. The first measure adopted, as in parts of British Nigeria for example, is the destroying of the legal status of slavery. This practically places the slave on the grade of a servant, the master having no property right in him, and the slave being able to claim his freedom when he chooses. In some sections slavery is abolished by law, although where

DR. ANDREW WATSON IN HIS PULPIT IN EGYPT

Sailed for Africa in 1861. The oldest missionary on the continent in active service.

such is the case[1] Christianity has paved the way by creating a strong moral sentiment against slave-holding.[2] Opposed to this fact is the probability that efforts toward abolition are likely to meet most stubborn opposition in Mohammedan Africa, where the religion fosters slavery. Commerce, bestowing blessings while advancing its own interests, is certain to have a large share in ridding the continent of domestic slavery. Take, for instance, the matters of roads and currency. Until the advent of European enterprise, represented both by missions and commerce, there were no roads in Africa. Aside from the caravan routes of the desert, and the navigable portions of rivers, narrow, crooked paths have served every purpose of travel, and slaves have answered for conveyance. Road building makes other and better means of transportation possible and must serve the beneficent end of decreasing the number of slaves. Slaves, in common with other personal property, now change hands as currency. This condition, too, must be altered,

[1] South and East Africa, Uganda, and Madagascar are instances.

[2] The German East Africa government decreed that all children born within its jurisdiction after January, 1906, should be free.

when the time arrives for a fixed currency to be generally introduced into interior Africa by foreign nations. And an altered condition, again, means decrease of slaves.

Overcoming Climate

The problem presented by the climate of Africa is being solved by the cordial cooperation of the missionary, government official, and trader. Dr. D. Kerr Cross, a leading authority upon African diseases, acquired his expert knowledge during his service as a medical missionary in the lake district. Of late years the Liverpool School of Tropical Medicine, patronized alike by missionary, civil, and commercial interests, has contributed greatly to the understanding of African diseases. Strange as it may appear, precautions in diet, clothing, and sanitation are comparatively recent methods employed for fighting African fever. It has been found that the destruction of a species of mosquito which transfers the malarial poison is a most effective preventive to African fever. Physicians and officials of long residence in Africa believe in the feasibility of carrying out immediate and sweeping sanitary measures. The German physician at Kamerun has demonstrated that the clearing off of heavy underbrush, and the draining of stagnant

African Fever

pools, together with ordinary precautions, greatly reduce malaria. Col. A. F. Mockler-Ferryman asserts that the cost of cleansing the Guinea Coast of unsanitary conditions "would probably be covered in a couple of years by the saving in passage money of invalided officials and their successors."[1]

Sleeping Sickness

Kindred to the mosquito theory for malaria is the theory that a species of tsetse fly, which is itself so destructive to animals in some parts of Africa, propagates the sleeping sickness, and medical science is devoting itself to the study of this apparently incurable disease.[2]

The Missionary and Civilization

It is fitting to emphasize the missionary's share in bringing about further altered conditions. His work is less ostentatious but more marvelous, because he accomplishes results, not by force of arms (a practical method where governments are concerned), but by the patient, con-

[1] Col. A. F. Mockler-Ferryman, *British Nigeria.*

[2] Sleeping sickness is what its name indicates, a lethargy which grows more and more powerful until the long sleep, death, ensues. Its ravages are confined to the natives, the European rarely, if ever, being attacked. In the Congo basin, as well as in Uganda, it is especially and alarmingly prevalent. In the Congo it is estimated that it claims 10,000 victims annually, with this death rate increasing. On the island of Buvuma, Uganda, it is said to have reduced the population in one year (1902-3) from 22,000 to 8,000.

tinued beating of the gospel message upon hardened Pagan hearts. Christianity, the truest civilization, works in Africa, as everywhere, through transformed character and not by external force. This civilization introduced by the missionary gradually radiates until it dominates whole communities. After all due acknowledgment has been made to the governments, the fact still remains that even on the coast, where the governments have been most effective, the missionary, too, has been a powerful factor in changes which have occurred. Old Calabar is an instance. There the results of Christian teaching, before being supplemented by civil authority, had notably changed the people. Farther inland, where the missionaries have been the pioneers of civilization, they and they alone deserve the credit. Often, before foreign governments have had any influence upon barbarous customs, Christian missions have largely eliminated them, and have produced native civilizations at which the world marvels. Such has been the case in Bechuanaland, Basutoland, Ngoniland and the Lake Nyasa country, in Uganda, parts of the Congo basin, and in various other sections.

The Decrease of Polygamy

It is in dealing with polygamy that the moral suasion of Christianity is left more definitely to itself, for governments do not often interfere with the custom. That some headway is being made is shown by such testimony as that of Mr. J. J. Jackson, a chief magistrate in Natal, who says: "I firmly believe that it is only a matter of time, when under the quiet, unostentatious work of the missionaries polygamy will die out. The number of licenses issued by me during 1902 for marriages by Christian rites was double that for the previous year, which is a very encouraging fact and one which speaks well for the future of the natives. If this continues, as I believe it will, I see no reason why the much-vexed question of polygamy should not be solved by a natural process. All credit is due to the missionaries who have succeeded in wisely placing before the natives the advisability of such marriages, and I am convinced that they will do more to abolish the practice of polygamy than any legislation on the part of parliament can do. It is a remarkable fact that so few natives who have contracted Christian marriages break their marriage vows, prosecution of natives for bigamy being compara-

tively rare, as the records of our courts will show."[1]

Alphabet and Literature

The reduction of African languages to written forms has been left almost wholly to the Christian missionary. Already scores of the more important languages and dialects have been given alphabet and literature. Too much emphasis can scarcely be laid upon the inestimable civilizing influence of wholesome literature in the African's native tongues. Self-respect, enlarged vision, wholesome occupation and recreation, and the stimulation of nobler impulses are all concerned.

Greater Uniformity of Language

Under the old conditions, with the contact between tribes too often only warlike, it has been but natural that each unconquered tribe should cling to its own distinct language. But with the coming of civilization more peaceful intercourse is possible, and with the spread of commerce and education there is likely to be a tendency toward more uniformity of speech. This is an end to be desired. Aside from other considerations, such as the closer union of African peoples, and facility in trade, there can be no doubt that a greater uniformity

[1] *Report of Deputation of American Board to South Africa*, 1903.

of language would contribute to the speedier advancement of Christianity in Africa.

Fourfold Method

The missionary methods best adapted to Africa are four in number, or, better perhaps, the method is fourfold—medical, evangelistic, industrial, educational. The four should be combined in every mission. No station is otherwise thoroughly furnished for the multiplied demands that daily press upon it.

Medical

Medical missions are everywhere most effective pioneering agencies. They are pre-eminently so in Africa. The frightful death rate of infants, supplemented by the mortality resulting from exposure, unsanitary conditions, and devastating contagions, is suggestive of the opportunity for the mission of healing. Africans are no exception to the rule that sick people always wish to be well, and are greatly influenced by those who treat them successfully. Moreover, they have been accustomed to associate medicine with religion, and do not resent the proclamation of the God and religion in whose service the physician practices his healing arts. The Africans presuppose that every man's power depends upon the power of the god he serves. Efficiency, then, on the part of the

medical missionary directly preaches Christ to them, first, it may be, only as the white man's God, but afterwards, with patient teaching, also as the Saviour of the whole world, their Saviour from sin, the Great Physician of their souls. The medical missionary is often heralded from one district to another. Deputations from kings and tribes beg that he reside among them. With his fame goes the fame of his God and his religion. Perhaps in the beginning no other mission can do so much in winning favor rapidly as can the medical, if thoroughly imbued with the evangelistic spirit.

Evangelistic

Thoroughgoing evangelism rivals medicine as an introductory agency. Absolutely essential to all aggressive missionary effort, it is especially adapted to the impulsive nature of the African. The evangelistic spirit must pervade and dominate all missionary methods, whether medical, industrial, or educational, or Christianity in Africa, perhaps to a greater degree than among the more stolid races, degenerates to wooden formalities. To one keenly sensitive to the vast difference between the character of man at his lowest moral level and the conquering Christian, it might

A RUSH FOR MEDICINE
Dr. Cook in Acholi

seem incongruous to preach to an audience of naked Pagans on "The Overcomers."[1] How much they have to overcome, of the world, the flesh, and the devil! But the intelligent eagerness of their faces, as they appreciate that over against the fact of their sins is the truth that a Deliverer has come, is evidence that there is no incongruity.

The "Compound" Mission

A peculiar feature of evangelistic work has developed with the employment of large numbers of natives at the diamond, gold, coal, and other mines. In order to insure regularity of labor and to prevent disorderly conduct and theft, the workmen during leisure hours are confined within enclosures called compounds. The opportunity for missionary work is a rare one. Distractions are fewer than exist in the ordinary native village, and an audience is ready at hand for public or personal work. Not all employers permit missionaries to preach to the workmen, but there is a growing appreciation of the fact that gospel preaching is a healthful factor in the industrial problem. An important phase of the compound mission is that those converted at the mines, after a few

[1] Revelation, ii, iii.

months of labor, carry the gospel back to their tribesmen, and form a nucleus for missionary extension.

Industrial

The value of the industrial mission has been proved wherever introduced. Tropical climate, dispensing with the necessity of clothing; abundance of fruits, vegetables, game, and fish (according to the section), dispensing with the necessity of much exertion, result in a lack of industries. "We are all as lazy as we dare to be." The advancement of the African, as with every other race, depends upon the number and quality of his wants. He progresses in the ratio that he is stimulated to increase and elevate his desires. Wants demand industry to supply them. Industry develops man. Naturally, at first, the industrial mission seems a superfluous waste of energy to the easy-going child of nature. He wonders what profit there is in knowing how to handle the adz, saw, and plane. Even after he has learned enough to do it, the embryo printer thinks it is foolish to stand all day "sticking lead letters in a row." But steady employment begets an interest and joy in industry itself.

Native Response

The usual experience of all societies employing the industrial mission is illustra-

tive of the deliberation with which the African adopts foreign ideas, and also the zest with which he pursues them when once approved. For the first few years in new districts pupils can scarcely be secured, but after native confidence has been won the capacity of the mission is continually overtaxed. Boys and girls grow eager for the industrial training, and their parents, to some extent, appreciate its value. The Lovedale Industrial Mission in South Africa had had, before 1900, the signal success of graduating from a four years' course 1,600 students. Aside from this number were the many pupils who attended the mission school but did not complete the course. Of the 1,600 graduates only fifteen, or less than one per cent., have reverted to heathenism. As has been cited, the work of the Livingstonia Industrial Mission is so appreciated by the British Central Africa government that a state prize is given for every graduate. All the basic industrial trades are taught. Native masons, carpenters, machinists, printers, telegraph operators, are transforming the appearance of the district of the recently "wild" Ngoni into that of a civilized country. It will also be remembered that the marvelous

growth of Uganda Christianity sprang from the evangelical industrial work of Alexander M. Mackay.

Educational

The educational mission, notwithstanding the opposition of many traders, soldiers, and government officials, is vindicated by its fruits. The great mass of pupils acquire little more than a rudimentary knowledge of the immortal three R's. The purpose—eminently practical—is to give the pupil an intelligent efficiency as a factor of the growing civilization about him, to create within him the beginnings of a wholesome thought-life, to stimulate him to employ his time so that he may escape somewhat the demoralization of idleness. Higher schools train Bible readers, evangelists, and regular teachers and preachers. Distribution of literature follows rudimentary education. It is then that the gospel takes wings.

Capability of the African

The exaggerated conclusions drawn from the premise that the sutures of the Negro's skull close at an early age, thus preventing the expansion of the brain, find ample refutation in the numerous products of the missions schools. The African as a race does appear to lack in the mental quality necessary to the mastery of mathematics

and abstract subjects. Many eminent linguists and *litterateurs* of other races whose mental capacity is beyond question have similar difficulty. That the peculiarity is, on the whole, racial instead of individual with the African is not conclusive proof of inferior mental caliber. The African is capable, teachable, and ready to learn, if he is led to an appreciation of the value of mental equipment. An American bishop and a governor of the German Kamerun, both well educated men, each speaking one of the three leading languages of the world, were obliged to depend for their interview upon a young African interpreter who was born in Paganism and educated at a mission school. Both testify to his fluency in their respective languages. The incident is not at all unique. Illustrations indicating the African's capabilities in this and other respects could be multiplied indefinitely. The universal experience of missionaries is that Africans are apt to be precocious when young and usually are then more eager to learn than in later life. But they do not necessarily lose capacity, and with proper environment and incentive their interest for intellectual pursuits does not abate. One out of every forty in mission day-

schools attends the higher schools—a fair proportion as compared with that maintained between the common schools and the colleges in the United States.

No Educational System

It must be remembered that the African has no native system of education worthy of the name, as do the peoples of India, China, and Japan. Everything must be furnished him, from the alphabet upward. It is an astounding fact that a race which has had no educational antecedents should so readily respond to, and so worthily profit by, educational advantages.

Evangelization alone Inadequate

The practical value of educational missions may be inferred from an incident in the work of certain missionaries in the interior of Africa. They gave themselves wholly to evangelistic work without any effort at education, under the mistaken idea that proclaiming the gospel to those who had not heard was the beginning and end of missionary endeavor. After years of faithful preaching, the gospels were translated into the native language, when it was discovered that none could read!

Civilization alone Inadequate

The inefficiency of exclusively industrial and educational work may be illustrated by a single incident. Bishop Colenso, sharing the opinion often expressed by captious

critics, that civilization should precede Christianization, selected twelve boys from among the superior race of Zulus. He conscientiously and persistently devoted himself to their education and training without a word or suggestion of religion. They were bound over to him for a term of years on this condition. The susceptible Africans made rapid progress. When at last the good bishop thought they were civilized, he told them that all he had done was simply preliminary, and was incomplete without the immeasurably greater thing, acceptance of Jesus Christ as their personal Saviour, and of his gospel as the rule of life. The next morning all that was left of his promising protégés was their "civilized" clothing. They had donned their loin-cloths and gone—back to their Pagan homes, back to their Pagan customs.[1]

Missions as Viewed by Government Officials

Some of the foremost officials of European governments in Africa have given the most unqualified testimony to the transforming power of Christian missions. It was a governor of Cape Colony who said that the frontier would be guarded better by nine mission stations than by nine military posts. Sir H. H. Johnston, ex-Con-

[1]Frederic Perry Noble, *Redemption of Africa.*

sul-General of British Central Africa, says that it is "to missionaries rather than to traders or government officials that many districts of tropical Africa owe the introduction of the orange, lime, and mango, of the cocoanut palm, the cacao bean, and the pineapple. Improved breeds of poultry and pigeons, many useful vegetables, and beautiful garden flowers have been and are being taken farther and farther into the poorly endowed regions of barbarous Africa by these emissaries of Christianity. It is they, too, who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably it has been to missionaries that the natives of interior Africa have owed their first acquaintance with the printing-press, the turning-lathe, the mangle, the flatiron, the sawmill, and the brick-mould. Industrial teaching is coming more and more into favor, and its immediate results in British Central Africa have been most encouraging. Instead of importing printers, carpenters, store clerks, cooks, telegraphers, gardeners, nat-

ural history collectors from England or India, we are gradually becoming able to obtain them among the natives of the country, who are trained in the missionaries' schools, and who, having been given simple, wholesome local education, have not had their heads turned, and are not above their station in life. At the government press at Zomba there is but one European superintendent—all the other printers being mission-trained natives. Most of the telegraph stations are entirely worked by Negro telegraph clerks also derived from the missions.

"When the history of the great African states of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals."[1]

What then of the night? Surely, it may be said of Africa, "The morning cometh!"

[1]Sir H. H. Johnston, *British Central Africa.*

QUESTIONS FOR CHAPTER V

AIM: TO STUDY AFRICA'S CLAIM ON CHRISTENDOM IN VIEW OF THE INCREASING OPPORTUNITIES FOR EFFECTIVE MISSIONARY WORK

I...*Conditions improving with the advance of civilization.*

1 In what ways is European control an aid to the missionary?
2 What evils is missionary work unable to suppress without government aid?
3 How does it aid the government in suppressing these evils?
4 Will it be enough to have these evils merely suppressed?
5* What remains for the missionary to do after the government has acted?
6 What is the attitude of Christianity toward general education? toward commercial and political progress?
7 Compare the position of Islam with that of Christianity in these respects.
8 What factors will help the spread of education among Moslems?
9* What effect will this have upon their attitude in religion?
10 What effect upon the slave problem has the building of a railroad in Africa?
11 What has been the attitude of the British government toward slavery?
12* Try to picture the mental and moral outlook of an emancipated African slave.
13 What will have been his chances of acquiring anything of knowledge or goodness?
14 Under what disadvantages have missionaries formerly labored in fighting disease?

15* In what various ways will the effectiveness of missionary work be increased by improved health conditions?
16 What has been the effect of Christian sentiment on polygamy?
17 What will be the effect of commerce and communication on the languages of Africa?
18* In what ways does the spread of a language facilitate missionary work?
19* Sum up the ways in which the opportunities for effective missionary work have improved in the last thirty years.

II...*The increasing possibilities of the various forms of missionary work.*

20 Give several reasons why medical missions are especially needed in Africa.
21 What Christian virtues are fostered by industrial missions?
22 Why is this form of missionary work especially needed in Africa?
23 What special difficulties has educational work to contend with in Africa?
24 Is it for this reason less needed?
25* In your opinion, which form of missionary work does the most good in Africa—the medical, evangelistic, educational, or industrial? Give three reasons.
26 What should be the relation of the evangelistic to the other departments of missionary work? Make some practical suggestions.
27 Which does the most for the other, civilization for missions, or missions for civilization? Give reasons for your view.
28* In view of the development of these lines of work, how do you think Africa compares with other fields in its opportunities for the investment of a life?

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THE RELIGION OF LIGHT

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

—Isaiah ix: 2.

VI

THE RELIGION OF LIGHT

Africa in Early Bible Story

Africa, next to Palestine, is the country most closely connected with the early history of the Hebrew race, and Christians the world over love the sacred stories lived out so long ago in the valley of the Nile. A "grievous famine" caused Abraham and Sarah to go down into Egypt, and a famine impelled Jacob to send his sons for corn down into the continent where to-day the famine of the Word of God is "so sore in all the land." Then there are the exquisite stories, of Joseph, of Benjamin and the missing silver cup, of Jacob's meeting with his long-lost son, and of his dying blessings upon his children, of the baby in the ark of bulrushes, and of the man Moses and his nearness to God. There are the wonderful ones, of the plagues, and of Aaron and the magic rod. There are the solemn ones—the slaying of the firstborn, the haste of the passover night, the flight of the children of Israel, and the presence of God in the pillar of cloud by day and the pillar of fire by night. And there are the thrilling ones—

the crossing of the Red Sea on dry land, the pursuit by Pharaoh, and the terrible fate which befell his host.

The Ethiopians in Israel's Later History

The Ethiopians figure in Israel's later history. Under Shishak, king of Egypt, they participated in the invasion of Palestine in the time of Rehoboam.[1] The Ethiopian king Zerah attacked Asa "with an host of a thousand thousand, and three hundred chariots."[2] Ambassadors came from Tirhakah, king of Ethiopia, for the purpose of forming an alliance with Hezekiah. It was then that Isaiah uttered his prophecy concerning "the land of the rustling of wings, which is beyond the rivers of Ethiopia." Looking down the centuries he saw the gathering of the nations to the standard of Jehovah, and naturally reflected in his picture of the future the then current conception of the Negro: "In that time shall a present be brought unto Jehovah of hosts from a people tall and smooth, and from a people dreaded near and far; a strong, strong nation and all-subduing, whose land the rivers divide, to the place of the name of Jehovah of hosts, the Mount Zion."[3] The necessity of fighting against

[1] II Chron. xii: 2, 3. [2] II Chron. xiv: 9.

[3] Isaiah xviii: 1, 7, after Prof. T. K. Cheyne's translation and Cambridge Bible.

the Ethiopians under Tirhakah delayed the designs of Sennacherib, king of Assyria, against Jerusalem.[1] Later, during the siege of Jerusalem by Nebuchadrezzar, Ebed-melech, the Ethiopian, rescued Jeremiah from the miry dungeon into which his own countrymen had cast him, and God in a personal message promised to reward his service to the prophet by delivering him from peril.[2]

Africa in New Testament History

New Testament history contains incidents relating to Africa which strikingly suggest occurrences recorded in the Old Testament, while other passages of greater significance indicate the ready communication at that time between North Africa and Palestine. Africa cradled the Messianic race, and it sheltered the infant Messiah; Africans peculiarly befriended Jacob, Joseph, Moses, and Jeremiah, types and prophets of the Saviour of men, and an African was the first to bear the cross of Christ.[3] "Dwellers in Egypt and the parts of Libya about Cyrene" were present at Pentecost.[4] Two Africans, Simeon, "who was called black," and Lucius of Cyrene were foremost prophets and teachers in the

[1] II Kings xix: 9.
[2] Jeremiah xxxviii: 7-13; xxxix: 15-18.
[3] Matt. xxvii: 32. [4] Acts ii: 10.

first missionary church.[1] Apollos, eloquent, mighty in the Scriptures, fervent in spirit, who taught diligently, spake boldly, and mightily convinced the Jews, was himself a native of Alexandria.[2]

The Treasurer of the Ethiopian Queen

Four years after Pentecost the treasurer of the queen of Ethiopia proper (the Upper Nile region) was returning to his country from Jerusalem. The fifty-third chapter of Isaiah both attracted and puzzled him. But Philip "began at the same scripture, and preached unto him Jesus."[3] He believed and was baptized. What he told his dusky queen and her subjects, how they received his message, and how many disciples were gathered in response to it can only be conjectured. Yet the fact of Christian communities in Ethiopia in the early centuries of our era adds to the interest of the incident told with minuteness of detail by Luke.

Traditional Apostolic Labors

According to tradition, early African Christianity warranted the labors of six of the Apostles, Matthew and Thomas in Ethiopia, Peter and James the Less in Egypt, Jude and Simon in Cyrene. Mark, the evangelist, is also said to have been a

[1] Acts xiii: 1.
[2] Acts viii: 26-40.
[3] Acts xviii: 24-28.

worker in Egypt, and to have become the bishop of Alexandria.

Good News Heard Gladly

The good news was heard gladly. Within 200 years after Pentecost there were 900 churches in North Africa. The Mediterranean coast lands were evangelized, and the population of the cities from Egypt westward were as much Christian as heathen.[1]

Heroic Christianity

The rapid growth of Christianity did not preclude heroism. Early Christians in Africa courted rather than shunned martyrdom. This spirit often led to the placing of undue emphasis upon the merit of physical suffering, but it none the less indicated the depth and completeness of the surrender to Christ.

Missionary Zeal

Missionary zeal was also characteristic of the early African church. The first missionary training school was founded in Alexandria before 200 A.D. Three great scholars, Pantænus, Origen, and Clement, succeeded to the principalship of this institution. The first made long evangelizing tours. The other two abounded in teachings and writings that kept the heart

[1]It should be kept clearly in mind that the populations of the coast lands of North Africa at that time were composed almost entirely of Jews, Greeks, and Romans, Egypt excepted.

of the church alive for missions. Their labors were supplemented by the practical and literary missionary endeavors of other North African church leaders, Tertullian, Cyprian, Arnobius, Augustine.[1] These giants of the early church performed one service which has laid a lasting obligation upon Christians of all lands and all times to carry the gospel to Africa. They made the earliest translations of the Bible from the original Hebrew and Greek into Latin; and the Vulgate, from which our English (authorized) version derives so much of its pith and color, was founded upon these translations.

Missions to Negroes

Impelled by the influence of such men, missionaries went out from Alexandria and other centers into Egypt, Libya, Ethiopia (including Nubia and Abyssinia), the island of Sokotra, and among the fierce tribes of the borderland of the Sahara Desert. This missionary movement extended through several centuries. The response which was met from the Negro and part Negro peoples to whom the gospel was thus carried is not definitely

[1]More than half of the twenty greatest names of the early church from 150 to 400 A.D., and a like proportion of Christian writings of the same period, were North African. Athanasius, partly Negro at least, was one of the greatest of the church leaders.

known, but aside from the permanent results in Egypt and Abyssinia, it is a matter of history that whole tribes were won to at least a nominal acceptance of Christianity.

Christianity in Abyssinia

The readiness of the early Christians to witness to their faith is illustrated in the circumstances surrounding the introduction of Christianity into Abyssinia in the fourth century. Frumentius of Tyre became the founder of the church there. Together with his brother Edesius he was taken captive at a Red Sea port and carried to the king of the country. It was not long before he was telling the people the gospel story, and thereafter he devoted his life to building up a strong church. He was aided in this work by missionaries from Alexandria, who volunteered for the field when he in person presented his cause before Athanasius in that city. Frumentius himself was made bishop of the new church, and later became known as "the Father of Peace." From that day to this the Ethiopian church of Abyssinia has been connected with the Coptic church of Egypt.

Opportunity and Failure of the Early Church

Viewing the foregoing facts from the standpoint of the twentieth century, it would seem that the fullness of time for

the redemption of Africa had come, and that to the early church was given the opportunity of the ages. But at the crucial point, because theological bickerings and personal rivalries supplanted spiritual teaching and unselfish devotion to Christ, the church failed. Sects multiplied. Party lines were sharply defined and bitterly defended. Ecclesiastical confusion terminated in civil strife. Rival sects fought each other to the death over disputed doctrines. The inevitable followed. "A house divided against itself cannot stand." It is deplorable that such fervor, such steadfastness, such scholarship, such broadminded statesmanship, such disinterested zeal in missionary effort as at first characterized African Christianity, should so quickly have come to naught.

The Secret of Christian Vitality

The growth and decay of the North African church vividly illustrates the fact that missions are not only the chief business of Christians, but that without the missionary spirit any sect, church, or individual Christian inevitably sinks into spiritual death. "Give or die" is the inexorable law over Christians. This truth was repeatedly enunciated by Christ. "Except a corn of wheat fall into the ground and die, it abid-

eth alone." "He that loseth his life for my sake shall find it." So long as genuine missionary fires burned on the altars of the North African church it could defy every effort that imperial Rome put forth for its extermination. Tertullian had abundant warrant for first expressing the thought, "The blood of the martyrs is the seed of the church." From the midst of scenes of African martyrdom he wrote to the Roman ruler, "Kill us, torture us, condemn us, grind us to dust; the oftener we are mown down by you the more in number we grow: the blood of the Christian is seed."[1]

What Africa Might Have Been

The probability that gospel light would long since have flooded the Dark Continent, and that Islam would have made as little headway in Africa as in Europe, had the evangelistic fervor of the earlier type of Christianity continued its vigorous conquest, belongs to the saddening "might have beens" of these nineteen Christian centuries. It was when Christians forsook their missionary calling and devoted their energies to quarreling over doctrinal differences that they lost faith and spiritual vitality. Then the remnants of self-muti-

[1] F. Piper, *Lives of Church Leaders.*

lated Christianity proved powerless before the aggressive and united Mohammedanism of the seventh century.[1] Then Islam found in Africa—the neglected opportunity of Christianity—an atmosphere most favorable to its growth, where it since has wielded a subtle and far-reaching influence.

Stability of African Character

It is sometimes said, and more often implied, that the black man of Africa has no stability of character, no virile qualities that can be relied upon for sustained effort in the face of adversity. The history of African Christianity effectually discredits any such broad inference. It is a fact of supreme importance in estimating the probable permanence of mission work in Africa that those churches in which the Negro element exceeded the Caucasian outlived those in which the reverse was true. The churches dominated by the Greek, Roman, Jewish, and other colonists of North Africa were all too quickly overcome by Islam. On the other hand, the Nubian church withstood Mohammedan fire and sword until the fifteenth century. The Ethiopian church finally became consoli-

[1] Aside from the Egyptian and Abyssinian Christians, exception should be made of the scattered remnants of Christianity. Little colonies of Christians, located here and there in North Africa, did withstand Islamism, some of them for many years.

MOHAMMEDAN DEVOTION IN THE TRACKLESS SAHARA

dated in Abyssinia, where it has since maintained its organization. Surrounded by Mohammedans on all sides for more than 1,000 years, these Abyssinian Christians have kept them at bay. So strong has been their influence in the country that it is only within comparatively recent years that Mohammedanism has gained any considerable footing there.

The Coptic Church

The membership of the Coptic church of Egypt is composed of descendants of the ancient Egyptians. After a brief period of favor as a reward for having assisted the Mohammedans in overcoming the orthodox church, of which they were a sect, the Copts were subjected to persecution similar to that inflicted upon all Christian bodies. While some did not remain true, there were many who did, and for 1,200 years the church has stood uncompromisingly immovable against Mohammedan persuasion and violence, and at the close of the protracted persecutions has a thoroughly organized priesthood and a definite church polity. Its membership numbers about 700,000, and is in scattered communities throughout Egypt.

Ethiopian and Coptic Churches Semblances of Christianity

It cannot be claimed that the Abyssinian (Ethiopian) and Coptic churches of to-day,

inheritors of the early church though they are, are more than bare semblances of Christianity. Among some of the communities of the Ethiopian church Christian forms and doctrines are mixed with much that is Pagan. Both churches are in reality gross caricatures in faith and practice. The worship is formal and almost meaningless; the priests are often unlearned, and are extremely lax in morals, and the people are like the priests. Still, the very fact of their steadfastness to the little light they had, and that, too, amid severest trial, is indicative of what might have been true had early Christianity kept to its purity of practice, its singleness of purpose, and its simplicity of creed. It is indicative, also, of what may be true if enlightened Christians of other lands will but be faithful in leading these blinded wanderers back to the true faith.

A Thousand Years of Neglect

From the sixth to the sixteenth centuries the Christian church attempted nothing worthy of note for the Negro. Even had there been inclination, Islam, a menacing power, stretched across North Africa, and until the era of discovery opened in the fifteenth century there was no communication with more distant portions of the con-

tinent. Prince Henry the Navigator (1394-1460) did instruct his West African explorers "to cultivate the Negroes, establish peace, and use their utmost diligence in making converts." But he permitted slavery in the "hope that by conversation with Christians the slaves might easily be won to the faith,"[1] and thus by stimulating greed instead of charity he paralyzed missionary motive.

Portuguese Congo Missions

Soon after the discovery of the Congo in 1484 the Portuguese opened missions along the great river. With but few exceptions the African seems to have accorded a warm welcome to the new religion. The fame of beads, charms, crosses, images of the virgin, censers and incense, and of the stately solemn service preceded the missionaries everywhere. They were often thronged with those eager to be enrolled in the new faith. Thousands were baptized, churches were built, and the pious in Portugal were thrilled with the missionary reports from the kingdom of the Congo. But alas! it was far from becoming a kingdom of our Lord and of his Christ. Baptism and superficial forms were substituted for vital piety. The Pa-

[1] C. R. Beazley, *Prince Henry the Navigator.*

gan remained a Pagan, having acquired little more than a new name[1] for his charms and his religion. This was about all that was left to the African of a great but mistaken missionary effort.

Missions of the Roman Catholic Church

Since the consideration of Protestant missions is to occupy the following pages, it is proper at this point to mention the later work of the Roman Catholic church for Africa. During the centuries succeeding the fifteenth intermittent efforts were made in various sections of the continent, and with varying success; but the labors of the past forty years have been characterized by definite advance, and by a steady increase in the number of adherents to Catholicism. Native communicants were estimated in 1901 at 374,259.[2] A spirit of intolerance toward other Christian workers is too often a prominent feature of Roman Catholic missions, but the student of missions must recognize and give due tribute to those missionaries of noble character who, with deep devotion, have given their lives a willing sacrifice for Af-

[1] It was at this time that the introduction of the Portuguese word feitiço—charm or image—gave the name "fetich" to nearly everything in any way connected with the African's Pagan religion.

[2] *Encyclopedia of Missions.* Revised Edition. Total of table, pp. 848, 849.

rica's salvation, as they have seen the way.

Protestant Missions

Protestant missions in Africa were an outgrowth of the missionary revival which occurred at the dawn of the nineteenth century. William Carey was a prime factor in this revival movement. Although told that when God wanted to convert the heathen he would do it without his help, Carey persisted in his consecrated enthusiasm, until, following immediately upon his impassioned appeals to "Expect great things from God; attempt great things for God," the Baptist Missionary Society was organized (1792). It was Carey's wish to devote his life to West Africa, but he was sent to India instead. Fourteen years later (1806) Samuel J. Mills and four other students of Williams College were driven by a thunderstorm from their place of prayer in the woods to the shelter of a haystack. There they pledged themselves to become foreign missionaries. The American Board of Commissioners for Foreign Missions was the direct outcome of the "Haystack Meeting." These incidents had a large part in arousing Christians everywhere to their responsibility to the heathen world. Missionary organizations

multiplied, and Africa shared in the effects of the awakening. With the opening of the nineteenth century, Protestantism had rediscovered the obligation of Christianity to Pagan Africa.

Work Previous to 1800

Previous to 1800 the only endeavors of Protestants in Africa which could show permanent if slight results were the Moravian mission to the Hottentots of South Africa, founded in 1737 by George Schmidt, and the Church of England mission[1] to the natives of Sierra Leone, begun in 1752.[2] A few organizations, the London, Scottish, and Wesleyan societies, inaugurated work in Sierra Leone, Liberia, and South Africa during the last years of the eighteenth century, but there had been time only to take bearings and to prepare for aggressive development. Between Liberia in the northwest and Cape Colony in the extreme south there was not at the dawning of the nineteenth century a single gleam of gospel light.

Serious Difficulties

Serious difficulties were encountered in

[1]This Church of England work was carried on under the direction of the Society for the Propagation of the Gospel in Foreign Parts.

[2]There had been a few short-lived attempts toward the conversion of Africans before 1800. Two Lutheran missionaries entered Abyssinia in 1632, but were expelled through Jesuit intrigue. A Dutch minister preached to the Hottentots as early as 1662.

the early Protestant work. The climate of the northwest coast in that day, before the necessity of simple sanitary precautions had come to be generally recognized, was extremely deadly. In South Africa missionary efforts were often bitterly antagonized. To baptize Hottentots was to recognize them as men, and many of the early farmers and traders, who customarily regarded them with contempt and treated them with brutality, could not abide such recognition. A notice over the door of at least one "white" church bespoke the intensity of race hatred. It ran, "*Hottentots* and *dogs* forbidden to enter."[1]

Progress in South Africa

Notwithstanding such opposition, rapid progress in evangelization has been made in South Africa. From the standpoint of health always, and from that of government environment since 1806, when the British administration began, South Africa has been a favorable field for continued effort. Most of the different Christian denominations have there been repre-

[1] The inference must not be drawn that the race hatred of the whites for the natives was or is universal. There have been throughout the years many settlers who have been thoroughly Christian both in spirit and in practice. But the lamentable fact remains that the dominating sentiment was for many years of the character indicated above.

sented through one or more missionary societies.

Advance Northward

The story of the advance of Christianity northward from the Cape is one of never-

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failing interest. It is the story of the extension of the Moravian work among the Hottentots and Kaffirs, and to some degree among the Bushmen even. It is the story too of heroic missionaries alone and un-

armed braving association with savages goaded into desperation by the encroachments of the white man; of strong friendships between missionaries and native chiefs; of one chief in search of a missionary finding a missionary in search of a people, and of another chief advancing a gift of 200 cows upon the proposal to establish a mission for his tribe. It is the story of the winning of the Zulus, one of the finest of the South African tribes; of their remarkable advance toward self-support in their churches, and of their missionary labors for others. It is the story of Robert Moffat, of David Livingstone, and of John Mackenzie, of the conversion of Africaner with his Hottentots, of Sebituane with his Makololos, and of Khama with his Bechuanas. Again, it is the story of British colonial expansion to Central Africa, aided by the missionary statesmanship of Mackenzie. It is the story of missionary advance as far as Lake Tanganyika toward the heart of the continent. It is the story of changes in social and industrial conditions among the natives, which have been wrought through the agency of such institutions as the Lovedale Industrial Mission. It is the story of na-

tive Christians giving over $22,000 in six years' time for the founding and extension of Blythswood Mission,[1] and of saying to the missionaries as they piled their first contribution of $7,500 on the table, "There are the stones; now build!" And it is the story of the zeal of Basuto Christians for the cause of home missions.

Native Evangelism

Asser, a native evangelist, inspired the Basuto movement. He had done some missionary work among the Banyai. In one of his stirring appeals to his own people in their behalf he cried, "Oh, why could I not cut off my arms and my legs and make every limb of mine a missionary to these poor Banyai!" "Enough talking," said an old man at one of the meetings, "let us *do* something," and he placed a modest contribution upon the communion table. The people enthusiastically emulated his example. They pressed forward with their offerings until the sum of $2,500 had been consecrated to the opening of the mission. Men and women volunteered for the work. Although their plan for the Banyai failed, these volunteers did not turn back, but accompanied Coillard, their missionary, to the country of the Barotse, a thousand

[1]James Stewart, *Dawn in the Dark Continent.*

miles from home. Just on the border of Barotseland, Eleazer, one of the evangelists, died. "God be blessed!" he exclaimed, when he knew that he must give up his heart's desire of preaching Christ to the Barotse, "God be blessed! The door is open. My grave will be a finger-post of the mission."

West Coast Missions and African Slaves

The initial impulse for most of the early missions of the West Coast[1] was intimately associated with interest aroused by African slaves in Christian lands, a large proportion of whom had been taken from that section of the continent. Aside from the obligation of Christians to the whole

[1]Although in these pages attention is especially directed to the black races, the work of Christian missions in the Madeira Islands should be mentioned. Dr. R. R. Kalley (1838-46) was the heroic founder of the mission to the Portuguese peasants. He had won above a thousand to the Protestant faith before his home, library, and dispensary were destroyed and he himself was driven from the Madeiras by Roman Catholic persecution. Because of continued brutal treatment from the same source more than the original number of converts have been forced to leave their homes in the islands during succeeding years. In addition to the mission to the Portuguese, a Sailors' Rest and also a Missionaries' Home, where, in one of the most healthful of climates, all missionaries to Africa may find refreshment, are maintained. The success and enlargement during the last quarter century of all this Madeira work have been due to the earnest persistence of the Rev. and Mrs. W. G. Smart. For sketch of work in the Madeiras see *Story of Madeira*, by Della Dimmitt.

heathen world it had begun to be recognized that that obligation, so far as it related to Africa, was intensified in proportion to the incalculable crimes of civilization against Africa's people. This recognition had been tardy in coming. The sable sons of the continent which sheltered the persecuted Redeemer had waited vainly through long centuries to receive his gospel. Meanwhile, Christian peoples had surged in the Crusades to the rescue of an empty tomb. They had crossed the seas for the riches of the new world. They had sailed around Africa for the spices of India. But what little of the gospel they had carried to the Africans they had discounted by enslaving them.

Colonies for Freedmen

Still, this awful traffic was overruled for the good of Africa. The tragedy and pathos of slavery burned into the consciences of Christian people. The slave with his manacled hands pleaded in pantomime for the manacled souls of his race. It was to the unconscious appeal of the slave that Christian philanthropy responded with the Sierra Leone and Liberia colonies for freedmen. The providing of pastors for the colonists inspired the ambition to Christianize their Pagan kinsmen.

Thus in 1796 several British Nonconformist societies were led to establish missions in Sierra Leone. The Church Missionary Society followed in 1804. Liberia was likewise the magnet that attracted American Protestant societies to open work between 1833 and 1836. The organization of one of

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these latter societies was inspired by the missionary zeal of a Negro;[1] the work of another was not only inspired, but for a time entirely supported by Negro Christians.[2]

It was but a natural sequence of the **Missionary Extension**

[1] Missionary Society of the Methodist Episcopal Church.

[2] The missionary society which was the forerunner of the Baptist Missionary Union.

evangelization of the Pagans in touch with the colonists of Sierra Leone and Liberia that missions should extend to other sections of the West Coast. Sierra Leone, Liberia, the Ivory Coast, the Gold Coast, the Slave Coast, Lagos, Yoruba, Calabar, the Niger, Kamerun, Gabun, the Congo, and Angola indicate in the main the order of the beginnings of West Coast missions. The advance was slow, and the comparatively few stations appeared as faint candles in the midst of thick darkness. The introduction of "civilized" vice was not slow, however. On the West Coast particularly its influence has produced most baneful results. Nowhere else has the trade in slaves, guns, gunpowder, and gin been so destructive. Yet, in spite of all obstacles, native and foreign, some districts, pre-eminently Old Calabar, have been most radically transformed from pandemoniums of licentiousness, witchcraft, murder societies, and kindred evils, to orderly communities dominated by Christian sentiment.

Advance to the Interior

Within the latter half of the nineteenth century the various isolated missions along the long stretch of the West Coast became a more continuous line of light, through the addition of intermediate stations; and

from this line determined efforts were made to reach and win the interior. Up the Niger, the Ogowe, the Congo, and the Quanza missionaries pushed toward the inland peoples. The Hausas of the western Sudan, the Congo tribes as far as 2,000 miles up the great river and the tableland tribes across Angola and the divide between the Congo and Zambezi rivers to the Garenganze country have been touched, and some sections have been wonderfully illumined by the gospel.

Among the Pygmies

Although not meeting with much apparent success, there have been a few attempts to do missionary work among the Pygmies. S. P. Verner, of the Kassai mission in the Congo basin, who has had the best opportunity of any missionary of studying the Pygmies and of testing their readiness to receive instruction, has found them "very slow to comprehend or act upon Christian principles." Still, he believes that "they have souls with light enough in them to see the way to their spiritual improvement and redemption."[1] Melville Frazer,[2] a missionary in the Gabun, has done some itinerating among them. He relates that

[1] S. P. Verner, *Pioneering in Central Africa.*

[2] Melville Frazer, leaflet, *The Dwarfs at Home.*

stories illustrating the love of God and the sacrifice of Christ interest them very much. A company to whom he spoke appreciated particularly the incident of the little man Zacchæus climbing a tree to see Jesus. Their own diminutive bodies and their monkey-like agility in running up trees seem to have been thought of as parallels. One of their prayers to the supreme "Yer" is full of rude pathos: "Yea, if thou dost really exist, why dost thou let us be slain? We ask thee not for food, for we live only on snakes, ants, and mice. Thou hast made us; why dost thou let us be trodden down?"[1]

North African Missions

The story of North African missions is quite different from that of either South or West Africa. Here Moslem intolerance renders Christian work most difficult. It has been with much hesitation, therefore, that the few Protestant societies operating in North Africa have undertaken their work. One of these established a mission in Egypt in 1825,[2] another in 1854,[3] and still another began labors in Algeria in 1881.[4] Thus at intervals of a quarter of a

[1] J. Ludwig Krapf, *Travels and Missionary Journeys in East Central Africa.*

[2] Church Missionary Society. [3] United Presbyterian.

[4] North Africa Mission (British).

century have Protestants reluctantly entered this uninviting field. Comparatively little has been accomplished except in Egypt.

The American Mission in Egypt

The work of the "American Mission"[1] in Egypt is so distinctive and so eminently successful that it serves as an example of the typical mission for Coptic and Mohammedan Africa. Notwithstanding the diffi-

NORTH AFRICA AND NILE REGION.

culties of the field, this mission, fifty years after its founding, had 25,000 adherents and 8,000 communicants. Converts and constituency are mostly Copts, but there is reason for the hope that the methods employed will win with Mohammedans whenever converts from Islam can be assured of protection against the violence of Moslems.

[1] United Presbyterian.

Prominence of Educational Work

The success of the mission is attributed to the prominence given to its educational feature, a feature which peculiarly meets the problem presented by both Coptic and Mohammedan ignorance and bigotry. The Assiut Training College is the center of this educational work. Teachers trained there are to be found in the day schools of almost every village of the Lower Nile. The enrollment in these schools reached 14,000 in 1905. The son of one Mohammedan governor is reported as being in attendance. It has been said, and evidently with justifiable enthusiasm, that the Training College alone "has done more for the uplifting of Egypt's millions than any other one force."

Student Volunteers

An organization at the Training College which answers to a Student Volunteer Band in 1905 numbered seventy-nine active members. As many as 201 students all told have been volunteers, 161 of whom were engaged in definite Christian work in 1905. Some of these have gone as far into the interior as the Egyptian Sudan. The fact is the more significant when it is understood that every volunteer enters upon Christian service at a small salary, when he could enter the government service at a large sal-

FACULTY AND STUDENTS OF TRAINING COLLEGE, ASSIUT, EGYPT

ary.[1] The zeal of these young men gives occasion for a hopeful view of the future. It means that the Christianization of the Coptic church is but the preparation for the speedier conversion of North Africa.

Amount of Literature Distributed

The amount of Christian literature sold in Egypt by the mission indicates a widespread influence. Since 1854 over 1,500,000 volumes have been sold, at a total sum of $300,000. The sales are now running above 90,000 volumes, at $14,000 annually. The measure of such an influence is beyond computation, and there is warrant for believing that the consequent enlightenment will mean a great ingathering from Mohammedans as well as from Copts.

Mohammedan Intolerance

That there are many Moslems who would readily accept Christianity if religious liberty were granted them is positively known. Dr. Watson, who has lived in touch with the problem for more than forty years, said that every American missionary has personal acquaintance with Mohammedans who, in secret, avow their disbelief in Mohammedanism and confess their belief in Christianity. They are only prevented from an open profession by

[1] Thornton B. Penfield, "The Students of the Levant," in *The Intercollegian*, May, 1905.

the certain persecution which would follow.

Mohammedan fanaticism is so desperate that men will compass the death of their own brothers, either by open violence or by secret poisoning, rather than see them become Christians.

Religious Liberty Would Mean a Christian Egypt

Religious liberty in Egypt would ultimately mean a Christian Egypt. When the British occupied the land in 1882 the number of Moslem inquirers became so large that a general ingathering seemed imminent. "All through Egypt Mohammedan inquirers appeared in considerable numbers."[1] It was naturally supposed that the British flag would guarantee freedom from religious persecution. But the British government chose not to interfere. The result was that the promising movement toward Christianity was soon checked.

Khartum and Fashoda Missions

Since the opening of the twentieth century the American Mission has extended its efforts into the Egyptian Sudan, establishing missions at Khartum and Fashoda, over 2,000 miles from the mouth of the Nile. In 1904 the work at Fashoda called forth the highest praise from the British governor-general.

[1] Andrew Watson, *The American Mission in Egypt.*

Importance of Winning Abyssinia

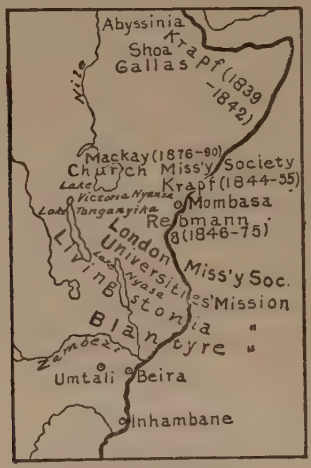
It is to be hoped that a mission possessed of as wise a management as that of the one which has won such success among the Copts and Mohammedans of Egypt may enter Abyssinia.[1] The return to the true faith of that virile race which for so many centuries defended its mutilated form of Christianity against Paganism and Mohammedanism would, as suggested concerning the relation of Coptic Christianity to North Africa, be certain to be an event of great significance as regards the conversion of East and Central Africa. In 522 the Abyssinians undertook the deliverance of fellow-Christians across the Red Sea from the persecution of the Jews. What might not be expected, then, if this superior people were delivered from the thraldom of a mere form of religion and led into the living faith and the glorious liberty of the pure gospel?

East African Missions

It was not until 1844 that Protestant missions were attempted on the East Coast. The new enterprise, which was destined to

[1]The Swedish mission has extended its work from the Red Sea coast lands into Gallaland. The officer next to the Emperor welcomed the missionary to the Gallas with the words, "The Bible is common to us all. Go your way and teach it." *Missionary Review*, June, 1905.

achieve such splendid results, but in which so many noble lives were to be sacrificed, most fittingly had as its pioneer representative the heroic John Ludwig Krapf. For over a third of a century there was practically no response from the natives to the



EAST AFRICA.

magnificent devotion of the missionaries. Then the mission to Uganda was inaugurated, Alexander M. Mackay becoming the leader of the Christian assault upon the Paganism of that most important East Central African kingdom.

Missionary Heroism

Events of the years intervening between

the arrival of Krapf on the East Coast and the close of the nineteenth century present a chapter of almost unparalleled heroism and achievement on the part of missionaries. The examples of blind "Old Rebmann," for twenty-nine years, without furlough, and most of the time alone, keeping together his class of twelve, and of Mackay, standing by his persecuted converts, the one surrendering eyesight, the other life (though both men had been frequently summoned home), that the work begun might be sustained until reinforcements should arrive, are a type of all.

Uganda a Type

As a fruitage of the sublime living of East African missionaries, Uganda has become a synonym for extraordinary missionary success. Moreover, the work in this kingdom seems to have set the pace for a most remarkable group of missions; for, like Uganda, the Universities', Blantyre, Livingstonia, and London Society missions in the lake district further to the south, represent the highest degree of missionary statesmanship, efficiency, and success.

Missions Inspired by Livingstone

The five great East African missions named, like others in other sections of the continent, were inspired by Livingstone.

Their founding and subsequent success suggest the mighty significance of his life and death for Africa. It was Henry Drummond who said that a score of forward movements could be directly traced to Livingstone. The great interest aroused by his travels flamed into action under the influence of his addresses, writings, and death. Impelled as by a common impulse, missions pushed inland, and there Christianity has had its greatest successes.

A Colossal Sacrifice

Thus in the nineteenth century did God, the Master of Missions, first draw a cordon of light-bearers around the Dark Continent, south, west, north, and east, and then, as if the advance upon the interior had been too long delayed, he thrust David Livingstone into the darkness of the central regions, that upon an altar high and lifted up—the more conspicuous because of its isolation—a sacrifice so colossal might set the civil, commercial, and especially the missionary forces of the world on the march for Africa's enlightenment.

QUESTIONS FOR CHAPTER VI

AIM: TO DETERMINE THE TEACHING OF HISTORY FOR THE PRESENT DAY

I...*The lost opportunity of the early Church.*

1 What contact of Africa with the gospel do we find in the Bible?
2 How did Africa respond to the earliest preaching?
3 What sort of missionary spirit had the early African Church?
4 What success did it attain with the Negroes and in Abyssinia?
5 What causes destroyed the missionary spirit of the African Church?
6 How did the Negro as compared with the Caucasian Church resist Islam?
7 What was there in the Coptic Church to attract or inspire its followers?
8 What do you think would have become of you in such a lifeless atmosphere, and with such pressure from without?
9* Sum up what has been lost to the Christian Church by the lack of aggressiveness in its North African representatives long ago.
10* What will the lack of missionary spirit in Christians to-day cost the Church of the future?
11 Do you think that Africa would have remained sealed to Christendom for a thousand years if churches had been planted in Central Africa in the early centuries?

II...*Effort and progress in different sections.*

12 What were the causes of the decay of early Roman Catholic missions?
13 Is quantity or quality most important in missionary work?

14 What were the causes of the success of Carey and Mills?
15 What do you think these men would undertake if they were living to-day?
16 Where and by whom were the first modern African missions started?
17* Were the difficulties greater or less than those at the present, and in what way?
18* For what reasons is it a good commercial investment for a nation to support missions?
19 Give four names of great South African missionaries, with something connected with the life of each.
20 What had slavery to do with the establishment of missionary work?
21 Indicate the spread of missions on the West Coast.
22 How has effort there been rewarded?
23 What is the chief difficulty as to missionary work in North Africa?
24* What preparatory work is necessary in such a field before we have any right to expect results?
25* What help will the evangelization of the Copts be to work among the Moslems?
26 To what is the success of the American Mission in Egypt mainly due?
27 Give three names of East African missionaries and tell something significant connected with each.
28 What great missionary principle does the life of Livingstone teach?
29* Sum up in review the principal needs of Africa.
30* Sum up the principal difficulties.
31* Sum up the reasons for encouragement.

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A HERALD OF THE DAWN

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a Missionary Physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my own part, I never cease to rejoice that God has appointed me to such an office.

—David Livingstone.

CHAPTER VII

A Herald of the Dawn

Choice an Expression of Character

"He who must act upon his own responsibility is a slave if he does not act upon his own judgment."[1] Choice is the crucial point of character. The selection of a vocation is more than an indication of native ability and personal endowment: it may be one of the supreme expressions of character. The choice of life-work is therefore a more fundamental starting-point for the study of a great character than ancestry and circumstances of birth and training. Life choices furnish the crucial decisions that interpret character. They become more important for forming an estimate of character when the world spirit and world movements that form an atmosphere for the choices are taken into consideration.

Livingstone's Era

Apply the foregoing to David Livingstone. The same decades that produced him, with his developing master passion to be the first messenger of mercy to traverse regions of blighted hope, gave the

[1] From Sir Herbert Edwards, quoted in *The Personal Life of David Livingstone*, 131.

world Tyndall, Huxley, Darwin, Herschel, and Agassiz; Morse; Spencer and Fichte; Lincoln and Gladstone. These names are superlatives in science, invention, philosophy, and philanthropy and statesmanship. Furthermore, Livingstone's life extended over most of the nineteenth century, that wonderful period which gave to the world five eighths of all the first-rank discoveries and inventions of human history previous to the twentieth century—the steamship, railway, telegraph, telephone, phonograph, lucifer matches, gas and electric lighting, heating and power, photography, and like wonders.

Ground of His Choice

Now what was it that in such an age of opportunity for achievement and large service to mankind along scientific, professional, and practical lines, led Livingstone to choose a different, and according to current estimate, so much more humble a life-work than others of his generation who are mentioned as his peers in service to the human race? Certainly it was not that he was of inferior capacity. "Of his intellectual force and energy he has given such proof as few men could afford. Any five years of his life might in any other occupation have established a character

and raised for him such a fortune as none but the most energetic of our race can realize."[1] This unique estimate of David Livingstone by Sir Bartle Frere, President of the Royal Geographical Society, is echoed by Sir Thomas Maclear, Royal astronomer. "What that man has done is unprecedented." The same authority wrote to Dr. Livingstone that "No explorer on record has determined his path with the precision you have accomplished," and reported to others that Livingstone's journals present "the finest specimens of sound geographical observation I have ever met.[2] Like tributes were given by other experts in astronomy, exploration, geography, botany, zoology, commerce, and medicine. Few men have played the role of so many pursuits and few have excelled his painstaking accuracy and success in any one.

Effort for Education

Livingstone did not make his choice of a life-work because he had peculiar advantages of "getting on" in life, nor did his eminent success come from phenomenal endowments known as genius. Born of the honest poor, at Blantyre, Scotland,

[1] *The Personal Life of David Livingstone*, 50.
[2] Ibid., 222.

in 1812, he became a breadwinner at the age of ten. His working day, fourteen hours long, from 6 A. M. to 8 P. M., with short intervals for lunch and supper, made self-culture a strenuous affair. He attended a night school from 8 to 10, and continued his study until midnight unless prevented by his mother. During the day he placed a book on a spinning-jenny and caught sentences as he passed this point in his work. Not more than a minute at a time was thus afforded for reading, but his mind was all the day upon what he read, and that counted for much. By keeping thus "eternally at it" he mastered Latin and other subjects. The accomplishment was not due to brilliancy but to concentration and singleness of attention.

Delayed Maturity

Later, after the usual preparation under tutors for missionary service, he failed in his examinations and lost all grip upon his thought when he attempted to preach. The missionary directors did not count him as one of their promising recruits. They thought him intellectually unfit for India. He was precocious in nothing in youth except, as all through life, in an unfailing fund of good humor, capacity for

hard work, and singular devotion to the task in hand. He did not really wake up and come to himself until his twenty-eighth year—his last before going to Africa. "His intellect hung fire. . . . His very handwriting shows the change; from being cramped and feeble, it suddenly becomes clear, firm, and upright, very neat but quite the hand of a vigorous, independent man."[1]

Renown Unsought

Livingstone did not choose to be a missionary because he foresaw or sought the personal renown which came to him. Those things that brought him into prominence were thrust upon him by alternatives in embarrassing dilemmas. He began exploring for suitable sites for missionary stations either as extensions from old stations or transplantings when drouth or personal animosities made it intolerable for him to continue at the old. When public attentions were showered upon him they proved very irksome and distasteful to him. He valued sympathy and appreciation, but he could not endure being lionized. From boyhood to death he was of a retiring and self-effacing disposition.

Religious Experience

"The salvation of men ought to be the

[1] *The Personal Life of David Livingstone*, 50.

chief desire and aim of every Christian."[1] Livingstone was about twelve years of age when he became deeply conscious of personal unfitness for life, and began to long for the living truth in his heart. He had such a profound feeling of unworthiness that he did not commit himself to the religious life until he was eighteen. He did not merely see the truth, the truth itself laid such powerful hold upon him that "the salvation of men," it seemed to him, "ought to be the chief desire and aim of every Christian." Immediately he resolved "that he would give to the cause of missions all that he might earn beyond what was required for his subsistence."[2] This resolution he kept until his death. He gave to missions tens of thousands of dollars from the proceeds which came to him from his writings.

Decision to Become a Missionary

Livingstone's first thought of himself becoming a missionary came from reading an appeal on behalf of China. He could not turn a deaf ear to "the claims of so many millions of his fellow creatures, and the complaints of the scarcity of qualified

[1] Quoted in *The Personal Life of David Livingstone*, 30.

[2] Ibid., 30.

missionaries.''[1] He was attracted to Africa by hearing Dr. Robert Moffat, afterward his father-in-law, tell of a vast plain, where he ''had sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary had ever been.''[2]

Spirit and Practice of Pioneering

''My life can be spent as profitably as a pioneer as in any other way.'' These words were written within three months after Livingstone reached Africa. He had been shocked to find so many missionaries in South Africa that it was a problem to find something for all to do. He was at the frontier station of Kuruman restlessly waiting until he could set out upon his search for a good site for a new station. His thoughts far outran immediate probabilities and rested not until they contemplated the establishment of the gospel in distant Abyssinia at the opposite end of the continent. Within a year after his arrival at Kuruman he had made a prospecting tour of over seven hundred miles in extent. So active was he in all that was for aggressive policies that it was not long until he could write to the directors the simple but mo-

[1] *The Personal Life of David Livingstone*, 31.
[2] Ibid., 50.

mentous fact that he had seen more of the actual conditions among the natives than any missionary in the field.

General Diffusion of Gospel Light

Upon the return journey a delegation of sixteen men sought his protection for an entire tribe. Sebehwe, a chieftain who had resisted the encroachment of the fierce Matabele until forsaken by the cowardly tribes who had benefited by his bravery, had been driven into the desert. He thought that if Livingstone would come to live with him and espouse his cause he could bring his tribe out of the desert to tillable land again. "It was no wonder that Livingstone early acquired the strong conviction that if missions could be scattered over Africa, their immediate effect in promoting the tranquillity of the continent could hardly be overestimated. . . . It seems very unfair to judge of the success of missions by the number of conversions which have followed. These are rather proofs of the missions being of the right sort. They show the direction of the stream which is set in motion by Him who rules the nations, and is destined to overflow the world."[1]

Cumulative Work

"The conversion of a few, however valuable their souls may be, cannot be put into

[1] *The Personal Life of David Livingstone*, 177.

the scale against the knowledge of the truth spread over the whole country. In this I do and will exult. As in India, we are doomed to perpetual disappointment; but the knowledge of Christ spreads over the masses. We are like voices crying in the wilderness. We prepare the way for a glorious future in which missionaries telling the same tale of love will convert by every sermon."[1] "Our work and its fruits are cumulative. We work toward another state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers and helpers. Let them not forget the watchmen of the night—us, who worked when all was gloom, and no evidence of success in the way of conversion cheered our paths. They will doubtless have more light than we, but we served our Master earnestly, and proclaimed the same gospel as they will do."[2]

Gratifying Approval

During a third prospecting tour, and in the third year of his waiting, the longed-for letters came, permitting him "to go forward." In the same mail came the first special contribution for the support

[1] *The Personal Life of David Livingstone*, 166.
[2] Ibid., 159.

of a native agent. These two letters elicited unusual expressions of gratitude and pleasure. He refers to "the feelings of irrepressible delight with which I hail the decision of the Directors that we go forward to the dark interior."[1]

New Station and Marriage

The new station was called Mabotsa (the marriage feast) and was beautifully situated in an amphitheater of mountains. Personally the name acquired additional significance to Livingstone. As late as 1843 he had written that there was no chance for him to get married except through advertisement for a wife, and that in the meantime he was too busy to think of anything of the kind. Not long afterward the Moffats returned from England, and Mary, their eldest, soon forestalled any matrimonial advertisements. They were married in 1844, and went to work with a will to make Mabotsa notable for the admission of many to the marriage supper of the Lamb. Mrs. Livingstone conducted children's schools, while he did everything that falls to the medical, evangelistic, educational, and industrial missionary.

Jealous Injustice Patiently Accepted

But they were not to enjoy their Ma-

[1] *The Personal Life of David Livingstone*, 72.

botsa garden and wedding home very long. His colleague, becoming bitterly jealous, did all that he could to discredit his work. Although Livingstone's letters show that he felt deeply the injustice of the charges, especially from one who had proved zealous only in making trouble, yet, rather than bring reproach upon the gospel in an unseemly quarrel before the heathen, he prepared to move to another district without even suggesting that the other party was the one who should vacate Mabotsa.

Meeting Trying Problems

All the taxing preliminaries in establishing a new station were gone through again, but never again did they have such a home and garden as they had at Mabotsa. The new station was fifty miles to the north among the Bakwains. Livingstone had incurred the displeasure of Sechele, the chief, because he did not visit him upon his first native tour, but had won his affection on the third journey by healing the chief's children. He was warmly welcomed as their resident missionary.

Planting of Mission at Kolobeng

Lack of rain at Chonuane influenced Livingstone to move the mission station to the Kolobeng river, some distance westward, the entire tribe helping in the transfer and improvements required at the new

Call to Regions Beyond

station. Missionary work, because of drouth, proved impracticable for a large part of the year. Livingstone decided to make use of these periods in further journeys for placing native teachers among outlying tribes. Furthermore Sechele, who had feared to accompany him eastward toward the fierce Matabele, was eager to go northward with him to the country of Sebituane, a chieftain who had saved his life in childhood and had befriended him many times thereafter.

Discovery of Lake 'Ngami

Very opportunely Livingstone also received an invitation to visit Lake 'Ngami from a chief of that section. Bakwain guides were easily engaged from the reports of abundance of ivory. Opposition from jealous chiefs, obstacles of the desert which had defeated many well-appointed expeditions, and the treachery of guides were all overcome, and the first white man, a missionary, looked upon Lake 'Ngami, in August, 1849. "Only last year a party of engineers, in about thirty wagons, made many and persevering efforts to cross the desert at different points, but though inured to the climate, and stimulated by the prospect of gain from the ivory they expected to procure, they were compelled,

for want of water, to give up the undertaking.'"[1]

Reaches Sebituane's Country

Having been prevented by the jealousy of the chief at Lake 'Ngami from going further, Livingstone returned the following year with his wife and children, but he was forced to retreat again on account of fever attacking the little ones. A third expedition, after the most distressing experience of seeing his children all but famish in the desert, succeeded, and he reached Linyanti, Sebituane's headquarters, in 1851.

The Chief's Unexpected Decease

Sebituane had for a long time craved the friendship of a white man. Livingstone therefore was received with every favor and confidence. The chief, his people, and his country were before his white friend. What did he wish? The chief attended the first gospel service ever held in his country and it was his last, for he was smitten with inflammation of the lungs and died within two weeks after his ardent desire to have a white friend had been satisfied.

Zambezi River Discovered

Having been given the right of way throughout the country, for the selection of the choicest place for a new mission,

[1] *The Personal Life of David Livingstone*, 119.

Livingstone made an exploring tour after the death of the chief and discovered the Zambezi River, in 1851.

Problem of Mission Site

But the tour did not result in finding the longed-for mission site. Despairing of finding a healthful location in that much-watered region, he decided upon going still farther north. Indeed at 'Ngami the previous year he had written: "A more salubrious climate must exist farther up to the north, and that the country is higher seems evident from the fact mentioned by the Bakoba, that the water of the Teoge, the river that falls into the 'Ngami at the northwest point of it, flows with great rapidity. Canoes ascending, punt all the way, and the men must hold on by reeds in order to prevent their being carried down by the current."[1]

Sends His Family to England

But he could not risk Mrs. Livingstone and the children being left alone; so again they retreat two thousand miles by ox wagon to Cape Town for the purpose of sending his family to England, while he should go back and seek a site for their future home. "I shall be obliged to go southward, perhaps to the Cape, to have my uvula excised and my arm

[1] *The Personal Life of David Livingstone*, 122.

mended[1] (the latter, if it can be done, only)."[2]

Call to Further Exploration

"If I were to follow my own inclinations, they would lead me to settle down quietly with the Bakwains, or some other small tribe, and devote some of my time to my children; but Providence seems to call me to the regions beyond, and if I leave them anywhere in this country, it will be to let them become heathens."[3] "I offer myself as a forlorn hope in order to ascertain whether there is a place fit to be a sanatorium for more unhealthy spots. May God accept my service and use me for his glory. A great honor it is to be a fellow worker with God."[4]

Aggressive Undermining of Slave Trade

"Who will penetrate through Africa?" Throughout Livingstone's life missionary expansion remained his master passion. He feared that missionaries were all too ready to settle down into routine, regardless of opportunity or fruits. Out of the deepest yearnings of his missionary soul came the persistent query: who by penetrating the undiscovered and untraversed regions between Central Africa and the

[1] Livingstone's arm was crushed by a lion in 1844.
[2] *The Personal Life of David Livingstone*, 135.
[3] Ibid., 136.
[4] Ibid., 141.

coasts, thereby revealing the possibilities for commerce and civilization, will destroy the trade in Africans by substituting trade with Africans.

Value of Opening Road to the Coast

The discovery of Lake 'Ngami had greatly increased legitimate trade in that section. The natives were eager to exchange ivory or anything the white man wanted for cloth or anything of European manufacture. Livingstone was therefore

more than ever convinced that a like stimulus to trade would follow should he succeed in opening a road from the interior to the coasts.

Makololo Welcome

When Livingstone went back to Linyanti he found Sekeletu, the son of Sebituane, installed as chief. The welcome which the Makololo gave Livingstone upon his return to Linyanti would dispel any fears he might have had of their cordiality. The entire population turned out to do him honor such as he had never received before. Aided as cordially by Sekeletu as he could have been by his generous father, Livingstone made most diligent and painstaking search for a healthful site for a mission station, but the Barotse country lay in the excessively watered Zambezi valley. Fever, the African scourge, held high carnival throughout the region.

Leadership in Missionary Exploration

Before Livingstone could long entertain the thought of settling at Linyanti or anywhere else he must find an answer to his much-repeated question, and having been thrust forward thus far on the journey he could but answer it himself and himself "penetrate through Africa."

Decision for a Liberating Work

"I will open up a path to the interior or perish." The glimpses he had gotten

of the slave trade during his Barotse exploration only urged him forward in the hope of opening the community to legitimate trade. "One day while he was preaching, a boy, walking along with his mother, is suddenly seized by a man, utters a shriek as if his heart had burst, and becomes, as Livingstone finds, a hopeless slave. Another time, the sickening sight is a line of slaves attached by a chain; that chain haunts and harrows him." He dedicated himself to the purpose of his long journey by boldly summoning a trader to set free eighteen slaves. He had gained such favor among the people that the trader dared not refuse him.

Difficulties of West Coast Journey

"The journey from Linyanti to Loanda occupied from the 11th November, 1853, to May 31, 1854. It was in many ways the most difficult and dangerous that Livingstone had yet performed, and it drew out in a very wonderful manner the rare combination of qualities that fitted him for his work. The route had never been traversed, so far as any trustworthy tradition went, by any European. With the exception of a few of Sekeletu's tusks, the oxen needed for carrying, and a trifling amount of coffee, cloth, beads, etc., Livingstone had

THE OPEN SORE OF THE WORLD

neither stores of food for his party, nor presents with which to propitiate the countless tribes of rapacious and suspicious savages that lined his path. The Barotse men who accompanied him, usually called the 'Makololo,' though on the whole faithful and patient, 'the best that ever accompanied me,' were a burden in one sense, as much as a help in another; chickenhearted, ready to succumb to every trouble, and to be cowed by any chief that wore a threatening face. Worse if possible, Livingstone himself was in wretched health. During this part of the journey he had constant attacks of intermittent fever, accompanied in the latter stages of the road with dysentery of the most distressing kind. In the intervals of fever he was often depressed alike in body and in mind. Often the party were destitute of food of any sort and never had they food suitable for a fever-stricken invalid.

Multiplied Vexations

"The vexations he encountered were of no common kind. At starting, the greater part of his medicines were stolen, much though he needed them; in the course of the journey, his pontoon was left behind; at one time, while he was under the influence of fever, his riding ox threw him,

and he fell heavily on his head; at another, while crossing a river, the ox tossed him into the water. The heavy rains, and the necessity of wading through streams three or four times a day, kept him almost constantly wet; and occasionally, to vary the annoyance, mosquitoes would assail him as fiercely as if they had been waging a war of extermination. The most critical moments of peril, demanding the utmost coolness and most dauntless courage, would sometimes occur during the stage of depression after fever. It was then he had to extricate himself from savage warriors, who vowed that he must go back, unless he gave them an ox, a gun, or a man. The ox he could ill spare, the gun not at all, and as for giving the last—a man—to make a slave of, he would sooner die."[1]

Assistance and Disappointment

It was well for Livingstone and the work that he had yet to do that Portuguese officials and traders were reached soon after his entire stock for trade had become wholly exhausted. His health was also in a most critical condition. After some recuperation at the homes of Portuguese before he reached St. Paul de Loanda, he succumbed to the most violent attack of

[1] *The Personal Life of David Livingstone*, 169, 170.

fever of his experience. He found a good friend in Mr. Edmund Gabriel, British Commissioner for the Suppression of the Slave Trade, who cared for him like a brother, and made his stay in Loanda as pleasant as it could be under the circumstances. To one who wrote so many letters and so enjoyed those received, it was a great trial not to receive at Loanda a word from his family or friends. Evidently, thought Livingstone, they never expected me to reach Loanda.

Decision to Return

After remaining at Loanda beyond the date set for his return, in the hope of hearing from his wife and children, he turned his face toward the dark interior once more. Most men would have argued that they had risked enough, that a second miracle of escape from the perils from nature and men could not be expected, that no sufficient obligation demanded the suffering and probable death involved in a return journey. But David Livingstone had made the first journey for the purpose of opening the interior. The door from the interior had swung out. He must now demonstrate by taking merchandise from the coast that the door would swing inward too. Europeans he may have con-

vinced of the feasibility of trade with the interior; he must now prove it to the people of the interior. They must not be left to think that trade with the coast was a one-sided affair where the coast swallows up merchandise, trader, and carriers. This was fundamental to his promise to the Makololo before beginning the journey, that he would go back with them to their homes. Without his leadership, they could scarcely hope to see their people again.

Rewards of Heroic Fidelity

The keeping of that promise is a notable adherence to personal obligation, but we should never have had a David Livingstone even up to the journey to the coast, if his promise had not been as inviolable as the law of the Medes and Persians. We need not bemoan the fate of the man who let the ship sail home that offered him passage while he turned back on the long march through rain and mire, forests and swamps, savage tribes and racking fever, but rather that of the man who would have yielded to the temptation. Think of Livingstone having closed his career in that way, with the purpose of his westward journey sacrificed, his promise broken, his unprotected carriers enslaved, and distrust of the white man by the African supplant-

ing the faith that Livingstone's character and deeds always inspired!

Fresh Trials

Livingstone had not gotten out of Portuguese territory before he learned, through the correspondence that he and Mr. Gabriel continued as long as they could, that his letters, maps, papers, and notes had been lost with the illfated vessel whose captain had offered him a berth home. He therefore settled down to weeks of arduous toil in reproducing all that lost data. This was not only a serious strain upon his strength, but it delayed him so that the early part of his journey was in the rainy season. A reduced constitution succumbed quickly to fever, so that repeatedly upon this return trip he lay for days and weeks at a time in excruciating pain. He was smitten with rheumatic fever, accompanied by great loss of blood. "I got it by sleeping in the wet. There was no help for it. Every part of a plain (and there was nothing but plain) was flooded ankle deep. We got soaked by going on, and sodden if we stood still." Twice as long time was thus taken to return as to go.

Demonstrated Success

Finally, however, he and his faithful twenty-seven followers reached the Barotse

country and were received as risen from the dead—some of them to the discomfiture of wives who had married other men. Their progress through Barotseland was everywhere greeted with the greatest exhibitions of delight. The presents and articles of trade which had been sent from traders at Loanda to Sekeletu and his men proved to them in tangible form what the travelers had told them. Their ivory could reach the coast just as that taken by them had done, and European manufactures could reach them in exchange. It was thus a demonstration that the slave trade was not only suicidal, but was needless even for the purchase of foreign products.

Prepares for Journey to East Coast

After about four months of rest, in which possibly his greatest refreshment consisted of letters from his wife, the Moffats, and other friends, he made ready to continue his transcontinental journey to the East Coast. Sekeletu provided him with one hundred and twenty men, ten slaughter oxen and three riding oxen, and gave him authority to levy tribute over all tribes subject to him. Herein is the marvel of Livingstone's success in travel in Africa. He went empty-handed where well-equipped and abundantly provisioned ex-

peditions failed. It was due to his personal influence with such men as Sechele, Sekomi, Lechulatebe, Sebituane, and Sekeletu.

Discovery of Victoria Falls

It was upon the trip down the Zambezi to the East Coast that Livingstone discovered the falls which are twice the width and more than twice the height of Niagara, also "grander and more astonishing." He named them the Victoria Falls.

Prayer at a Perilous Juncture

The troubles of the journey began when he had passed Sekeletu's jurisdiction. The tribes were more hostile and treacherous. It was steaming hot. Livingstone was without path and guides and under the necessity of dodging villages that would levy tribute upon his empty purse. The natives were all the more intent upon mischief because they had been mistreated by the Portuguese, and were seeking revenge upon what they supposed to be a Portuguese. At the confluence of the Loangwa and the Zambezi, Livingstone thought the end of his journeys had come. The natives were most threatening. He knew that their attitude meant death to him and all who resisted, and slavery to the rest. With war drums calling all to gather for the slaughter, black warriors hastening to the

rendezvous, and insinuating demonstrations pointing to death on the morrow, he confides in his faithful journal, for doubtless it was more the habit that caused him to write than any hope that it would be read. "Thank God for his great mercies thus far. How soon I may be called to stand before him, my righteous Judge, I know not. All hearts are in his hands, and merciful and gracious is the Lord our God. O Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand.

Trustful Reliance on God

"It seems a pity that the important facts about the two healthy longitudinal ridges should not become known in Christendom. Thy will be done! . . . They will not furnish us with more canoes than two. I leave my cause and all my concerns in the hands of God, my gracious Saviour, the Friend of sinners.

Faith in Christ's Words

"Evening—Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations—and lo, I am with you alway, even unto the end of the world.' It is the

word of a gentleman of the most sacred and strictest honor, and there is an end on't. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observation for latitude and longitude to-night, though they may be the last. I feel quite calm now, thank God.

Deliverance

"15th January, 1856—Left bank of Loangwa. The natives of the surrounding country collected round us this morning all armed. Children and women were sent away, and Mburuma's wife who lives here was not allowed to approach, though she came some way from her village in order to pay me a visit. Only one canoe was lent, though we saw two tied to the bank. And the part of the river we crossed at, about a mile from the confluence, is a good mile broad. We passed all our goods first, to an island in the middle, then the cattle and men, I occupying the post of honor, being the last to enter the canoe. We had, by this means, an opportunity of helping each other in case of attack. They stood armed at my back for some time. I then showed them my watch, burning glass, etc., etc., and kept them amused till all were over, except those who could go into the canoe

with me. I thanked them all for their kindness and wished them peace.'"[1]

Criticism of Statesmanlike Plans

"The end of the geographical feat is only the beginning of the enterprise." Livingstone's journals, letters, conversations, and speeches show that he estimated any and all of his work as important in proportion as it advanced missionary interests. Everything else that he did found its significance in its relation to the missionary enterprise. It is not surprising that many of his time were of too narrow vision to appreciate his statesmanlike grasp of the African situation. Even the directors of the London Missionary Society wrote him upon his arrival on the East Coast in 1856 that they were restricted in their power of aiding plans connected only remotely with the spread of the gospel, and that the financial circumstances of the society would not permit them to expand their work to remote and difficult fields. This meant disapproval of his transcontinental journey, which he undertook after their sanction, and it also was a refusal to open work in the Barotse country. Livingstone, however, went home on his first furlough determined to

[1] *The Personal Life of David Livingstone*, 197.

"follow out the work in spite of the veto of the Board." Help, he was confident, would be found otherwhere. After returning to England he was frequently criticized by those who thought his addresses too much of exploration, geography, commerce, characteristics of land and people and not enough of "religion" and "missions." He responded to one such:

Broad View of Missions

"Nowhere have I ever appeared as anything else but a servant of God, who has simply followed the leadings of his hand. My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of a man with a Bible under his arm. I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. I feel that I am 'not my own.' . . . Knowing that some persons do believe that opening up a new country to the sympathies of Christendom was not a proper work for an agent of a missionary society to engage in, I now refrain from taking any salary from the Society with which I was connected; so no pecuniary loss is sustained by any one."[1]

Always a Missionary

The last sentence suggests his separa-

[1] *The Personal Life of David Livingstone*, 233.

tion from the missionary society with which he was never again connected. Writing near the close of his life he said, "I never felt a single pang at having left the Missionary Society. I acted for my Master, and believe that all ought to devote their special faculties to him. I regretted that unconscientious men took occasion to prevent many from sympathizing with me."[1] That his whole intention and work were missionary regardless of how he was employed is proved by the fact that he devoted practically all of the small fortune that came to him from his writings to the purpose of uplifting the African, and also from his frank missionary attitude toward his last work under the Royal Geographical Society. Sir Roderick Murchison insisted that he drop his missionary work and do purely geographical exploration. He answered: "What my inclination leads me to prefer is to have intercourse with the people, and do what I can by talking to enlighten them on the slave trade and give them some idea of our religion. It may not be much that I can do, but I feel when doing that I am not living in vain."[2] Of

[1] *The Personal Life of David Livingstone*, 233.
[2] Ibid., 368.

the same matter he wrote to Dr. Young, "I would not consent to go simply as a geographer, but as a missionary, and do geography by the way, because I feel I am in the way of duty when trying either to enlighten these poor people, or open their land to lawful commerce."[1]

Many Coöperating Agencies

The London Missionary Society and the Royal Geographical Society gave him most cordial receptions upon his arrival in England. The title of his book, *Missionary Travels,* as well as the character and content of his addresses, reflect ever the same conception of his work. Whether before scientists, merchants, churches, or missionary assemblies, there was always the breadth of view that at root science, industry, commerce, and missions were all one in proportion as they were individually and collectively right and sane.

Response among Students

Nowhere did Livingstone receive more cordial response than at Cambridge University. The "Universities Mission" was the direct result of his appeal to the students of that great institution. "The sort of men who are wanted for missionaries are such as I see before me; men of education, standing, enterprise, zeal, and piety.

[1] *The Personal Life of David Livingstone,* 369.

. . . I hope that many whom I now address will embrace that honorable career. . . . I beg to direct your attention to Africa; I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I LEAVE IT WITH YOU!"[1]

Further Discoveries as British Consul

Livingstone went back to Africa in 1858 as Her Majesty's Consul, and headed an "expedition to visit the Zambezi and propitiate the different chiefs along its banks, endeavoring to induce them to cultivate cotton and to abolish the slave trade; already they trade in ivory and gold dust and are anxious to extend their commercial operations. There is thus a probability of their interests being linked with ours, and thus the elevation of the African would be the result."[2] Important features of this expedition were the discovery of Lake Nyasa, the exploration of the Shire and Rovuma rivers, and a revelation of the possibilities of commerce in cotton and other native products.

[1] *The Personal Life of David Livingstone*, 243.
[2] Ibid., 245.

Mrs. Livingstone accompanied him upon this expedition as far as Cape Town, spent the summer with her parents at Kuruman, returned to England to plan for the children's schooling, and then, restless beyond endurance over the separation from her husband, joined him on the Zambezi in 1862, where she died within three months. Much cruel gossip pursued these devoted lovers because of their long separations. It simply emphasizes how utterly inane is the average sense of obligation to a great service to mankind, and on the other hand how inestimable is the cost of the performance of duty to many quiet workers for the world's redemption.

Death of Mrs. Livingstone

He had also failed to get a steamer placed on Lake Nyasa after putting $30,000 into one. Even with these sorrows, hardships, and discouragements, he turned his back upon it all when recalled by the government in 1863 with the resolution: "Please the Supreme, I shall work some other point yet. In leaving, it is bitter to see some 900 miles of coast abandoned to those who were the first to begin the slave trade, and seem determined to be the last to abandon it."[1]

Steadfast Resolution

[1] *The Personal Life of David Livingstone*, 331.

Confidence in Divine Care

"If God has accepted my service my life is charmed until my work is done." Livingstone's idea of a charmed life did not imply fatalism in thought nor recklessness in practice. In any given emergency, none could be more considerate than he in making the most of all the resources at his command. Having, however, prayed as though everything depended upon God and worked as though everything depended upon himself, it had always been his custom to go straight forward in what he believed to be the path of duty. It was thus that, after a second visit home (1864-5) following the disheartening experiences of the Zambezi expedition, he went out again to Central Africa.

New Relations and New Plans

In view of his work, he welcomed his appointment as British Consul at Large, and Agent of the Royal Geographical Society, even under the beggarly stipulations of no salary and no pension, because these offices would increase his prestige in Africa and at home and thus facilitate the accomplishment of his supreme purposes for Africa. Upon this third visit to Africa Livingstone hoped to inaugurate the system on the East Coast which had been so successful on the West Coast: a system

combining the repressive efforts of Her Majesty's cruisers with lawful trade and Christian missions. He also hoped to select sites for establishing British colonies in the healthful central plateau. Colonization as a means to Christianization had long been one of his dominant ideas."[1]

Thwarted in Solving Final Geographical Problem

Unfortunately any hope of immediate colonization was quickly dispelled upon his arrival in Nyasaland. He therefore set himself about the other secondary task of the expedition—the discovery of the watershed between north and south Africa, and with this the discovery of the sources of the Nile. In this effort he spent six years, enduring in the meantime indescribable physical and mental agonies. He was thwarted by slave traders, prostrated by chronic illness, deserted by his men, disappointed in his most sanguine hopes—not once nor twice, but in many more particulars than those mentioned, again and again, until the heart grows sick in reading the simple unaffected story of his journal. Never at any time during these weary years did he expect the object of his search to be more than a few months distant. Repeatedly after the most arduous efforts

[1] *The Personal Life of David Livingstone*, 80.

had brought him to the point of proof whether his conjectures were right or wrong he was forced to turn back through mutiny or sickness, only to take up the long trail for a second or third trial and have it finally proved that he had not been upon the right clue. After two years his medicine-chest was lost and there began the decline that ended in his death.

Six More Years of Travel and Discovery

The amount of travel, almost constant, in six years, by this sick man who should have been in a sanitarium all of the time, seems incredible. He discovered Lakes Mweru and Bangweolo, explored the drainage system of these two lakes, as well as that of Lakes Nyasa and Tanganyika, making two extended tours far to the northwest of the last-named in his effort to determine the source of the Nile.

Slave Trade's Death Knell

Through all the years he never lost sight of nor relinquished his main purpose to teach the natives wherever he went the uplifting power of the gospel and to show them the self-destructive effect of the slave trade even upon those who seemed to profit by it. The main purpose was being accomplished though he knew it not. The slave trade, triumphing over his weak protests as never before, was really sound-

ing its own death knell. Wherever he went his soul was tortured by the agonies inflicted by this awful curse. Vast regions were depopulated by slave raids; he saw villages attacked and fleeing people wantonly murdered by the wholesale; he could trace the march of slave gangs by the bones of those who fell by the way; he heard men in chains madly sing of their hope of returning after death and plaguing their captors and all that had had part in their conditions. It all ate into his soul so that his pen became tipped with the story of the slaves and the curse of the traffic. His writings of this period, published after his death, stirred Church and state as his spoken and written words had never done before. Thus was accomplished at the price of years of agony ending in his death what probably would not so speedily have been accomplished had he lived.

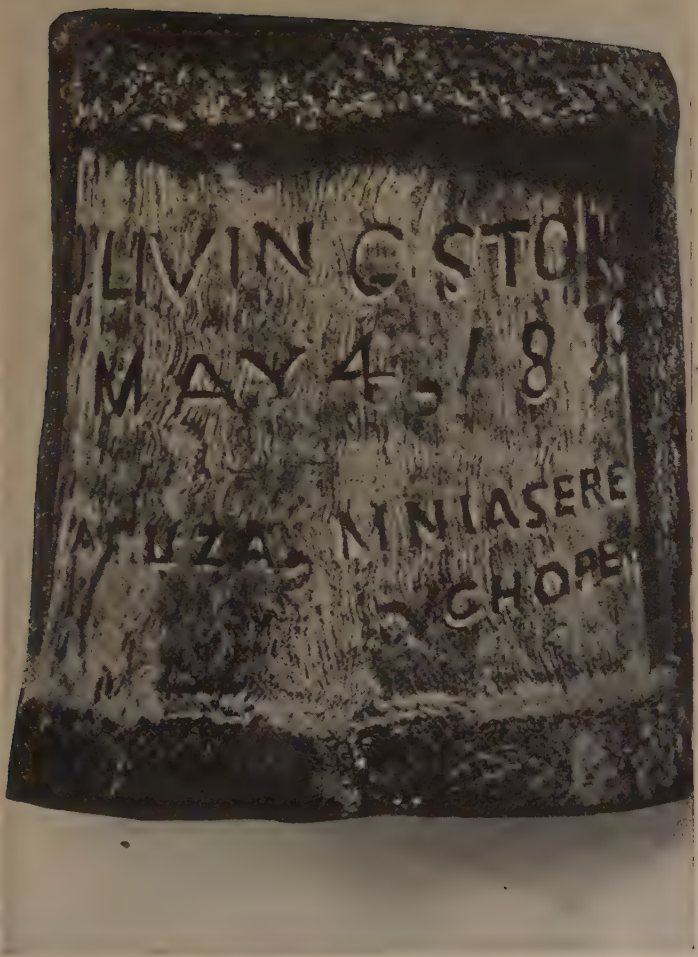
Meeting with Stanley

"God bless every one, American, Englishman, or Turk, who will help to heal this open sore of the world." Such is Livingstone's benediction upon J. Gordon Bennett and all like him who might lend a hand against the slave trade. Henry M. Stanley, Mr. Bennett's agent, who was author-

ized to take all the money he wanted but find Livingstone, reached Ujiji on Lake Tanganyika November 10, 1871. The civilized world had not heard directly from Livingstone for six years. He had just returned from two years' exploration northeast of Tanganyika, more dead than alive. He had hoped to find trading goods, food, and medicines, only to learn that the Ujiji trader to whom consignment had been made had confiscated all. Stanley's help therefore was sorely needed. Livingstone's broken health responded immediately.

Final Journeys

He was soon most buoyantly hopeful, and as determined as ever to finish what he had set out to do—determine the watershed between north and south Africa, and find the sources of the Nile—before he should return. He thought a year would be ample time. For his former explorations, he was sure, had left only one section to explore—the region about Lake Bangweolo. Therefore, against all the persuasions of Stanley to go home and rest a year or two, he bade good-by to his helper and turned his face to the southwest only to encounter rains, swamps, disappointing delays, sickness, mutiny, and, two years



TREE MARKING BURIAL OF LIVINGSTONE'S HEART

later, death—characteristically on his knees—at Ilala, south of Lake Bangweolo, May 4, 1873.

The Nation Chooses the Abbey

His heart that beat so sympathetically for the African was buried where he died, but his body was borne to the coast and accompanied to England by his faithful servants, where it was laid to rest in Westminster Abbey. Many were the eulogiums showered upon his memory and the greatness of his work. *Punch* epitomized the admiration of all in a poem which closed:

"Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame;
Let marble crumble: this is *Living—stone*."[1]

Result for Africa

"Livingstone's work shall not die; Africa shall live." Such was the unvoiced, unanimous verdict of Christendom. The slave trade was doomed in his death, commerce was quickened, a score of missionary movements were inaugurated or greatly stimulated; his life had attracted the attention of the world to Africa, his death set the world on the march to Africa.

[1] *The Personal Life of David Livingstone*, 474.

QUESTIONS ON CHAPTER VII

AIM: TO LEARN WHAT THE LIFE OF DAVID LIVINGSTONE HAS TO TEACH US.

1 What do you consider the best period in life in which to choose a vocation?
2 What do you consider the most essential qualifications for a missionary to Africa?
3 Did Livingstone have all of these qualifications when he first sailed to Africa?
4 What should be a person's motive in selecting a life-work?
5* What do you believe should be the chief aim of a Christian's life?
6 Do you believe David Livingstone with his preparation would be accepted as a candidate by London Missionary Society to-day?
7 What were his reasons for choosing the life of a pioneer rather than to settle down at a mission station? Which would have been the easier life to live?
8 Why did he accept a position under the British Government and later under the Royal Geographical Society?
9 Do you approve his action in leaving the employ of the London Missionary Society?
10 How did he interpret his relation as an explorer to the missionary enterprise?
11* In which of the three periods of his life did he accomplish the most for the Kingdom, and why?
12 Did Livingstone love his wife and family?
13* How do you justify Livingstone's sending his family home and continuing his exploration?

14 Why did Livingstone get along so nicely with the native Africans?

15* Would he have become so noted a man if he had not treated the natives with justice? Discuss freely.

16* Explain why the natives were willing to take such great risks to carry Livingstone's body to the coast?

17 Trace the routes of his three journeys on the map.

18 Make a list of Livingstone's discoveries.

19* Make a list of the perils encountered by Livingstone on his journeys.

20 Do you think he looked upon his life as one of sacrifice?

21* Why was he so eager to establish communication from the interior to the coast?

22 After Livingstone had made large contributions to science and was welcomed so royally at home, why did he decide to return to Africa?

23 Why did he not return home with Mr. Stanley?

24 Do you believe he made the wise choice in each case?

25 Name what you consider, in the order of their importance, the greatest contributions that Livingstone made to the world.

26 Trace the steps in the religious experience of Livingstone.

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DAYBREAK

Message to King Leopold and President McKinley from Ndombe, "King of the Bashibieng, paramount chieftain by appointment of Chimpellanga, of the Biomba, Bashilele, Bampende, Benafula, and Bindundu:

"Ndombe to the great kings and to their white children, according to the Word of God, of which I have heard much of late. Greeting:

"Ndombe requests the great white kings to send out to his country men who have good hearts to help the black people, to teach them, to keep the peace with them, and to be their friends. To such men our hearts are open, and behold! the land is theirs. When these things shall be done all shall be well in the country of Ndombe, from the waters of all the great rivers even unto the mountains of the setting sun."

—Adapted from Verner's *Pioneering in Central Africa.*

VIII

DAYBREAK

Christianity's Fitness for Africa

The glory of past successes and the present optimistic outlook furnish a wholesome corrective to any gloomy impressions that may arise on account of the numerous and formidable obstacles to African missions. The following sketches are valuable because of their bearing upon the eminent fitness of Christianity for Africa. They present evidences of the present operating power of the Son of God in Africa as convincing as the casting out of devils and the reviving of the dead in Palestine.

Africaner

Africaner[1] was a Hottentot desperado of Namaqualand. With a few hundred followers he terrorized alike the neighboring tribes and the Dutch farmers. The government at Cape Town offered $500 reward for his arrest or death. It was under the patronage of such an outlaw that Robert Moffat opened his first mission in 1818.[2]

[1] John S. Moffat, *Robert and Mary Moffat.*

[2] Moffat had been preceded by missionaries who had been driven out after a brief stay.

The white settlers had regaled the ears of the young missionary with the predictions that he would be made a target for the arrows of the small boy savages, his skin would be used for drum-heads, and his skull for a drinking-cup. One kindly mother-heart, with an odd mixture of harshness, yearned over Moffat's youth: "Had you been an old man, it would have been nothing, for you would soon have died, whether or no; but you are so young, and going to be a prey to that monster!" Within a year after these dire forebodings Moffat, with Africaner disguised as his attendant, was again among the Dutch farmers. He was taking the Hottentot chief to Cape Town to demonstrate to the government the marvelous fact that the savage had been supplanted by a new man in Jesus Christ. It had been reported that the missionary had fallen a victim to the cruel whim of his bloodthirsty patron. That the love of God should have conquered Africaner seemed beyond credence. Here was and is complete proof that God's power to transform life is not limited. The range of that power is from the uttermost sin to the uttermost righteousness. After five years of faithful Christian life Africaner

gave his people his death-bed charge (1822): "We are not what we were—*savages,* but men, professing to be taught according to the gospel. Let us then do accordingly. My former life is stained with blood, but Jesus Christ has pardoned me. Beware of falling into the same evils into which I have frequently led you. Seek God, and He will be found of you to direct you."

Crowther

Samuel Adjai Crowther[1] is another conspicuous trophy of African missions. Born of the relatively inferior Yorubas, west of the lower Niger, he was captured by Fulah slavers in 1821, traded for a horse, consigned to a Portuguese slave ship, liberated by an English man-of-war, placed in a mission school at Free Town, Sierra Leone, taken to England to complete his education, sent as a missionary to his own people along the Niger, consecrated Bishop of the Niger in Canterbury Cathedral in 1864, transferred to his eternal reward December 31, 1891. Such, in brief, is the biography of an African slave and Christian freeman —one of the great missionary characters of the nineteenth century.

[1] Jesse Page, *Samuel Crowther.*

Moolu

The average, every-day commoner of Africa, when a true Christian, also presents a wholesome example. Drummond's journal records the fidelity of Moolu, one of his attendants in his journey through east Central Africa. Of the first meeting with this man he writes: "I cherish no more sacred memory than that of a communion service in the little Bandawe chapel, when the sacramental cup was handed to me by the bare black arm of a native communicant. And," he adds, with that simplicity and sincere humility which made his such a charming personality, "a communicant whose life, tested afterward in many an hour of trial with me, gave him, perhaps, a better right to be there than any of us."

Moolu's Religion

Drummond habitually held an informal Sunday evening service with his men, and Moolu sometimes "undertook the sermon." "He discoursed with great eloquence on the Tower of Babel. The preceding Sunday he had waxed equally warm over the Rich Man and Lazarus; and his description of the Rich Man in terms of native ideas of wealth—'plenty of calico, plenty of beads!' —was a thing to remember. I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some

MESSENGERS OF THE GOSPEL OF LIGHT

Bishop Samuel A. Crowther, Niger Territory

King Khama, Bechuanaland Paul, the Apostle of the Congo

dozen words of English. But I could trust him with everything. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after I had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the center, conducting evening prayers. Every night afterward this service was repeated, no matter how long the march nor how tired the men. I make no comment. But this I will say: Moolu's life gave him the right to do it. I believe in missions, for one thing, because I believe in Moolu.'"[1]

The Apostle of the Congo

Paul, the "Apostle of the Congo," was another of these "commonplace blacks." The Rev. Henry Richards tells his story.[2] "There was one man, the son of a chief, who did all that he could to oppose the gospel. He would take his drum and some wine and begin to dance to call the people away from the service. The weak ones

[1] Henry Drummond, *Tropical Africa.*

[2] Henry Richards, *Paul the Apostle of Banza Manteke.* (A pamphlet.)

would sometimes go and join in the dance. The sound of the drum seemed to electrify them; it reminded them of Pagan times. Sometimes, when this man, whose name was Nloko (meaning 'a curse') could not draw the people away from the meetings, he would come in and drive them out by making a great commotion." But the time came when this Saul, "yet breathing out threatenings," heard the heavenly voice and experienced a radical conversion. "Nloko was baptized. I gave him the name of Paul, because his experience was so much like that of the Apostle. The man seemed to be full of the Holy Spirit." He was eager to preach. He asked for the hardest place, one where it had previously been impossible to gain admittance for the gospel. After some preparatory training he went to Kinkanza. The people would not receive him. He then pitched his old tent outside the Pagan town and began his siege. Cold and dampness and hunger were his companions, but he was steadfast.

Paul's First Convert

For months there were no converts. Finally one man dared to say, "I am a Christian." Immediately he was rejected by his townspeople. Then Paul had a neighbor. A small hut was built near his tent and the

new convert moved in. Gradually the little community grew. A chapel accommodating 300 people was built. This little company of Christians, just from Paganism themselves, were soon sending teachers to other towns and paying their expenses.

Passion for Souls

"All that Paul seemed to think of was souls; he dreamed of souls and how he could win them. Of course," concludes Mr. Richards, "we have not many Pauls. He is a born preacher. No man's prayers seem to help me as much as his. I am astonished at the man's power. He preaches the gospel of the Cross. That is what breaks down the Pagan." Before Paul died (1902), his church numbered 600 members, all converted under his personal evangelism. This number included none of the converts in the towns where his missionary teachers had gone. His people continue to carry the message across the Congo to their heathen neighbors, and its influence is widening.

Khama

King Khama,[1] of Bechuanaland, South Africa, is a living witness to the fact that the power of the gospel can make great and good men from material that many despise and in an environment that would test

[1] Mrs. Wyndham Knight Bruce, *The Story of an African Chief*. See map, page 184.

metal of the finest temper. Having eagerly responded to the gospel message, for years he endured the bitterest sort of persecution. His father was both chief and sorcerer, and wished Khama to become his successor in the double office. Through innumerable petty annoyances, continual calumny and murderous treachery Khama bore himself as a dutiful son, except where filial obedience crossed godliness, with forbearance, gentleness, patience, and dignity. His steadfastness to Christ never wavered. The people were not slow to discover the superior quality of the son, and, after some years of conservative hesitation, chose Khama as chief in his father's stead (1872).

Khama's Relations with England

The country having been opened to trade under the protection of England, Khama, in 1895, visited Great Britain and made an "interesting and impressive progress through England and Scotland." With the humility of a truly great character, Khama recognized and acknowledged the influence of Christianity and its exponents upon himself. At one crucial period in his relations with England he turned to Mackenzie, whom, as a loved friend, he welcomed again among his people after years of separation,

saying: "I shall lean on you as in the olden time; stop me if I go wrong."

A Firm Ruler

The firm, straightforward simplicity of this South African "Alfred the Great," as he is sometimes called, may be illustrated by his position on the liquor question. It puts to shame the weak duplicity of leaders and peoples in lands which for a much longer time have been inheritors of the gospel. The white man's drink was prohibited from crossing the boundaries of Bechuanaland. Native beer was also abolished. These prohibitive laws were actively effective. They were rigidly enforced, and severe penalties were visited upon offenders.

Prohibition of Foreign Liquor

The white traders forced Khama to strenuous legislation—a bit of statecraft worthy the publicity it has received. Liquor dealers elsewhere are credited with pertinacity. Khama found that his opponents lived up to the reputation of the fraternity. Warning followed warning. Still the law was violated. Finally, tried beyond further endurance, Government, crystallized in Khama's figure, took control and launched a philippic. J. D. Hepburn, who acted as interpreter, gives the ultimatum as he heard Khama pronounce it: "Take everything that you have. Take all that

is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You, the people of the Word of God! Go! take your cattle and leave my town, and never come back again!"[1] On the ground of old friendship one dealer pleaded for pity. Khama flashed back: "Friendship! You know better than any one how much I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that *you* would uphold my laws, and you bring in the stuff for others to break them. You ask for pity and you show me no pity. No; I have had enough of such pity. It is my duty to have pity on my people, over whom God has placed me, and I am going to show them pity to-day. That is my duty to God." And the drink went. To the British Administration he wrote: "I dread the white man's drink more than the assegaies of the Matabele, which kill men's bodies and is quickly over; but drink puts devils into men and destroys their souls and their bodies forever. *Its* wounds never heal. I

[1] J. D. Hepburn, *Twenty Years in Khama's Country.*

pray your Honor never to ask me to open even a little door to the drink."

Suppression of Native Beer Drinking

The struggle over the native beer making and drinking aroused deep antagonism. "At one time," said Khama, "I thought there was nothing but death in front of me. I told them they could kill me, but they could not conquer me."

State Building

The years of state-building which succeeded Khama's accession to the chieftainship resulted in the conversion of an entire savage tribe into a peaceful, agricultural, Christian people. Well-built houses displaced rude huts. The home-thought has taken root. The Bechuanas are not all Christians. All Americans are not. The Bechuanas, however, are a demonstration of the effect of Christian missions. Some still cling to their Pagan ideas, although Pagan practices were long since abolished by law. To pass from Bechuanaland before Khama to Bechuanaland with Khama was like passing from Dante's Inferno to his Paradiso.[1]

Madagascar

The success in Madagascar[2] represents

[1] It will be understood that Khama ruled only a part of Bechuanaland, his people being the Bamangwatos, a tribe of the Bechuanas.

[2] W. E. Cousins, *Madagascar of To-day;* J. J. Fletcher, *Sign of the Cross in Madagascar;* T. T. Matthews, *Thirty Years in Madagascar.*

the power of the gospel over a mixed race in which the Negro blood is present, but not dominant. The Malagasy are more Malay than Negro. Within four months after the first missionary party of six arrived in Madagascar five had died of fever. But David Jones, the one survivor, tenaciously held on, won the friendship of King Radama, and inaugurated a most marvelous work. The king admitted further missionaries on condition that some should be artisans. The introduction of skilled mechanics deeply impressed the Malagasy. After almost a century they still speak of Canham, the tanner; Chick, the smith; Rowlands, the weaver; and, above all, of Cameron, the master workman. The last named was a many-sided, inventive genius. He lived until 1875. When Queen Ranavalona decided to banish the missionaries Cameron secured a five years' delay of the sentence. The Queen did not care for any more "book teaching," but desired something which to her mind was more practicable. "Can you teach my people to make soap?" she asked. Within a week's time Cameron returned with a specimen of his soap—a very effective missionary agency.

First Fifteen Years' Work

The missionaries were expelled from

Madagascar in 1835. A summary of the fifteen years' work shows that the Hova language had been reduced to written form, the Bible had been translated, elementary school books had been prepared, several small Christian churches had been organized, 10,000 or 15,000 pupils had passed through the one hundred missions schools and 30,000 people had learned to read.

"The Time When the Land Was Dark"

The quarter of a century from 1835 to 1862 is called in Madagascar "the time when the land was dark." This at least indicates an appreciation of the light which had been introduced by the missionaries and which had partially been eclipsed by their banishment. Persecution produced "a noble army of martyrs." Christians went to their deaths "with faces shining like those of angels." Not less than 1,900 persons were persecuted in various ways in 1849. Of the eighteen martyrs, four were of noble birth, and were burned.[1]

Christian Fortitude

The more Queen Ranavalona persecuted, the more the Christians multiplied. Hill-tops, remote forests, caves and tombs served as meeting-places. After twenty-five years of persecution there were four

[1] Other special seasons of persecution occurred in 1835-37, 1840, and 1857.

times as many Christians as at the beginning. The missionaries found (1862) about 6,000 who not only had not given up their faith, but most of whom had made their confession during this reign of terror. Eight years after the renewal of the work the statistics of growth appear incredible. By 1867 there were 92 congregations, with 13,682 adherents; in 1870, 621 congregations and 231,759 adherents. Such rapid growth precluded thorough training as to the meaning and obligations of Christianity. But the significant thing is that it meant a definite break with Paganism and a readiness for the gospel. In 1895, after twenty-five years of further ingathering, there were 2,004 congregations, 96,000 church members, 120,000 in Protestant mission schools, and 375,000 adherents. With the final occupation of Madagascar by the French, in 1896, the Roman Catholics became the persecutors of the Protestant Christians and the number of adherents decreased. But the result has been that by the elimination of those who would not suffer for Christ's sake the standard of evangelical Christians has been raised. In 1909 there were 280,000 Protestant communicants and adherents.

Uganda

Lest any should think that the responsiveness and steadfastness of the Malagasy to Christianity may be due to the slight proportion of Negro blood in their veins, the Baganda on Lake Victoria are cited.[1] They, too, are a mixed race, but remain predominantly Negro. In 1875 Henry M. Stanley sent from Uganda his famous "Challenge to Christendom." King Mtesa had asked for missionaries for his people. Would Christians respond to this cry from the heart of Africa?

Character of People

The people in whose behalf this challenge was sent were described by Stanley himself as "crafty, fraudful, deceiving, lying, thievish knaves, taken as a whole." Women and children as well as slaves were property. Polygamy was common. The people were victimized by belief in witchcraft. Violence was rife. Punishment and death were often accomplished by fearful torture. Human life was held cheap. A subject might be shot simply to test a gun. Cannibalism was probably occasionally practiced. Human sacrifice was often a wholesale slaughter. Mtesa's father had been accustomed to sacrifice great numbers

[1] *Chronicles of Uganda; The Wonderful Story of Uganda; Mackay of Uganda; Pilkington of Uganda; History of the Church Missionary Society.*

of his subjects whenever religious caprice or personal vengeance dictated. Mtesa himself offered two thousand captives in sacrifice to his father's spirit, and later commanded a similar butchery in order to propitiate the evil spirit that was causing his own illness.

Pilkington's Summary

In 1896, less than twenty years after the advent of the first missionaries, Pilkington could write his remarkable and worthily oft-quoted summary: "A hundred thousand souls brought into close contact with the gospel—half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read his Word; two hundred native evangelists and teachers entirely supported by the native church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years, ever since the return of the Christians from exile; the power of God shown by changed lives—and all this in the center of the thickest spiritual darkness in the world! Does it not make the heart reel with mingled emotions of joy and fear, of

hope and apprehension? Well may Christian hearts rejoice with trembling as they hear of it! Well may they labor in prayers for such possibilities, either of magnificent success or heart-breaking disaster!"

Uganda Native Martyrs

Moreover, the Uganda church itself had its roll of native membership written in martyrs' blood. Its early history is a recital of the most sublime faith amid terrible persecution and torture. They had "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments—they were sawn asunder; were tempted; were slain; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Uganda Church in 1911

According to the census of 1911, 200,733 enrolled themselves as Protestant Christians in Uganda. The Church of England had 179,000 baptized Christians (6,051 having been baptized during the year). The contributions of the native Christians were $22,000. There are 15

training institutions, with 411 students, and 166 schools, with 55,000 scholars. The demand for copies of the Scriptures increases: 1,737 Bibles, 7,052 New Testaments, and 8,278 portions were sold. Mr. Roosevelt, in 1910, wrote of the people: "Many thousands of them are sincerely Christian and show their Christianity in practical fashion by putting conduct above ceremonial and dogma." Native missionaries are going to surrounding tribes.

"A Nation in a Day"

"A nation in a day!" Into the somber, blood-stained tapestry of Pagan life the new thread of a mighty Love has been woven. This wonderful thread can be traced, now dividing and intertwining, now knotted and tangled and shredded, now, except to a keen eye, lost sight of, though only to reappear in clearer design, marred here by ruthless hands, stained there with martyr blood, but finally dominating the whole, until the fabric grows firm and enduring, and the pattern distinct and chaste and beautiful. As these thirty years pass in review one is conscious that the Word of the Lord comes to His own to-day as clearly as in His message to Zerubbabel: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

And as the heart bows in deep thankfulness for the fulfillment of this promise in dark Africa there speaks through the silence the voice of Him who sitteth on the throne: "Not by an army, nor by power, but by My spirit, saith the Lord of Hosts."

Ngoniland

In 1875 the Ngoni were a plundering, bloodthirsty tribe. They raided for sustenance and slaughtered for pleasure. They terrorized other natives of the region to the west of Lake Nyasa. The remnants of these almost annihilated tribes fled for protection to the Livingstonia Mission. This led Dr. Laws to propose to settle a missionary among the wild Ngoni themselves. Dr. Elmslie's story of his own twenty years' life among them reveals the awful depravity and brutality of this people.[1]

Transformation

J. W. Jack vividly portrays the transformation after a few years of missionary work. "The rock of unbelief and indifference, which at first remained non-riven, in spite of repeated strokes, has at last been shattered. Both chiefs and people have become friendly to the mission. The national war-spirit is broken. The brutal raids upon the Tonga and other defenseless tribes

[1] W. A. Elmslie, M.D., *Among the Wild Ngoni.*

have entirely ceased. Spears and clubs are being exchanged for the Word of God. The lives of the missionaries are no longer in danger. The horrible practices of the native doctors are giving place to the arts of true medicine. Savage creatures who have lived all their days for plunder and profligacy, whose hearts have never known principle, or virtue, or decency, are being born again by a divine power, are giving up their degraded habits, and are sitting at the feet of Jesus, clothed and in their right minds. All this, too, in little more than a decade of time! And without any secular force to help, with no aid whatever from army or civil administration, and with the persistent savagery of the land as an opponent! It is surely a triumph as splendid as any ever achieved by the force of arms. It is a change as stupendous as when the peaceful staff of Moses broke in shivers all weapons of war and the ten thousand spears of Pharaoh. It is a marvel of power, greater than any belonging to this lower world."[1]

Congo Basin

The typical African of the Congo basin also has shown a remarkable readiness to

[1] James W. Jack, *Daybreak in Livingstonia.*

receive the gospel and a staunch loyalty to the faith. The "Pentecost on the Congo" is no more a fact of history than is the unswerving faithfulness and missionary zeal of these converted Pagans—some of them formerly cannibals. "When an African will give up his superfluous wives, will reject an easy opportunity to steal, will confess a sin which entails sure and disagreeable punishment, will relinquish vengeance against a foe," there can be no doubt as to the mighty transformation in his life. And such Africans are adding to the Congo church daily those who are being saved. "The native Christians from the first have adopted as a cardinal principle of church membership that *every member* should personally engage in some form of Christian service."[1] This explains their abounding liberality, their self-support, their high standard of morals, their spirit, and their record of conquest. The Rev. Henry Richards, of the American Baptist mission on the Congo, answers the query as to "what kind of Christians the Africans make, if they really give up their Paganism and become civilized," by this statement: "We have fifteen hundred church members at

[1] John Bell, *A Miracle of African Missions.*

our station, and, as far as I can judge, we have as spiritual and devoted a church as you will find anywhere. As a whole, they compare favorably with any other body of Christians."

Remarkable Responsiveness

Verner points out that the Congoese are even more responsive to Christianity than are the Baganda. Among the latter the growth of the church has been a hundredfold in ten years' time. In the Kassai valley of the Congo basin "the growth has been a hundredfold in five years' time, and this, too, when the political power, contrary to the case of Uganda, has not been vested in the government to which the missionaries belong. When Lapsley landed at Luebo (1891) there was not a Protestant native Christian in a thousand miles. Now there are nearly two thousand. There have never been more than ten missionaries actively at work there at one time, but they have been so besieged with calls from far and near that they have been physically unable to respond. The Baluba slaves, who once thought that Luebo [before missionaries came] was synonymous with all the horrors of torture and death, now hail it as the haven of freedom and peace. Where the murderous shouts of cannibals once

rang through the forest, the sound of the church bell proclaims the call to worship and the songs of Zion resound across the clearing.'"[1]

Africans of Interior Easily Won

It is in the interior, beyond the vicious influence of corrupt civilization and demoralizing trade, that the African is most easily won to Christianity, and once thoroughly won endures hardness as a good soldier of Jesus Christ. In less than a generation large districts such as those described have discarded barbarous practices, just as converts in Christian lands leave off bad habits, and have adopted the manners and some of the arts of civilization. Thirty years ago there was not a convert in all Central Africa, to-day there are over 90,000;[2] thirty years ago no churches and schools, to-day over 2,000 places of worship and instruction; thirty years ago no pupils, to-day about 300,000 receive religious and secular training; thirty years ago no native evangelization, to-day above 100 ordained and over 3,000 native helpers, who are carrying the gospel

[1] S. P. Verner, *Pioneering in Central Africa.*

[2] These statistics are estimated from the latest reports of the Central African Missions of various societies. They are only approximate, but it is believed that they fairly represent the situation.

to their Pagan brethren. The forces are now organized in several strong centers. Christianity has gathered momentum. Who will attempt to prophesy the cumulative results that may reasonably be expected within the next generation?

Christianity's Task

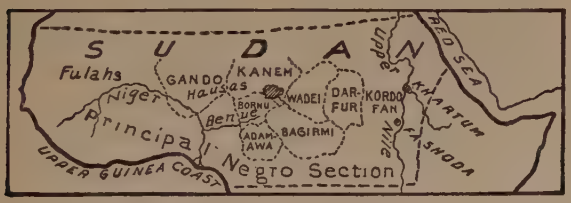
Notwithstanding the successes of the gospel, the task yet to be compassed before the Dark Continent shall be evangelized is one of incalculable magnitude. About 80,000,000 Pagans in the southern half and 40,000,000 Moslems in the northern half, like perennially provisioned armies in mighty fortresses, occupy the great mass of the continent, while but 9,000,000 "Christians"[1] stretch like a skirmish line along the coasts. Only here and there have advances been made upon the interior. The missions along the Congo, the Niger, the Nile, the Zambezi, in the lake district, and South Africa represent practically the sum total of interior work.

Few Missionaries in the Sudan

The densely populated territory of the central Sudan, stretching eastward from the junction of the Benue with the Niger to

[1] "Christians," as here used, *include all white residents in Africa*, believers and non-believers, as well as black communicants. *Blue Book of Missions*, 1907.

the Upper Nile, is without a missionary except at its extremities.[1] Of its states, Bornu is larger than New York, Gando than Wisconsin, Kordofan than Missouri; Bagirmi is a little smaller than Ohio, Kanem than Kentucky, Wadai than Montana, Adamawa than Nevada, Darfur than the combined areas of Colorado, Kansas, and Oklahoma.



It is almost as if the United States, with her 92,000,000 of people, had one missionary in Maine and one in Texas, and not a ray of gospel light between.

Present Force of Christian Workers in Africa

If all of Africa and its population were divided equally among the present force of ordained missionaries each would have a parish of 8,000 square miles—nearly as large as Massachusetts—and 88,000 people. A similar division for native workers would give each 580 square miles and 6,400 people. Well might it be asked, "What are these among so many?"

[1] Three societies have recently opened missions in these two sections.

Irony of Much Missionary Enthusiasm

It was before a great farewell meeting to Sudan missionaries that Graham Wilmot Brooke strikingly set forth the pathetic irony of much of our "missionary enthusiasm:" "After many missionary meetings in various parts of the country, at which the appalling fact has been fully set forth that in the Sudan there are as many peoples as in the whole continent of North America, and all dying without the gospel; yet to such a field and to such a battle all that can be mustered are four young men and two young ladies! In temporal things this would be called a miserable fiasco; but as it is a missionary movement, and as obedience to Christ is the only motive which is urged, we are told to regard this as a 'splendid party.' "[1]

There is offered to the young men and women of the twentieth century no greater opportunity for noble service and superb heroism than the contest which is now on for Pagan Africa.

The Contest for Pagan Africa

Islam and Christianity are each striving for the prize. Islam, with its millions massed in the heart of the continent, has enormous odds in numbers and situation.

[1]Quoted by Engene Stock. *History of the Church Missionary Society.*

Moreover, Moslems are to-day stirred with a genuine missionary zeal, and are advancing to the conversion of Pagan Africa to the false prophet. Whether Africa is to be Pagan or Christian is not half the question. Shall Africa be Mohammedan or Christian? That is the question. It will be answered speedily one way or the other. It is most urgently necessary that Christianity outstrip Mohammedanism. As has been pointed out, when once converted to Islam, the difficulty of winning the African to Christianity is immeasurably increased. "Who will come to the help of the Lord, to the help of the Lord against the mighty?" Each must answer for himself, and quickly. The time is waxing late.

Evangelization of Mohammedan Africa

Next to the imperative necessity of winning Pagan Africa to Christ before Islam has spread over the entire continent is the urgent importance of evangelizing Moslem Africa itself. The Moslem has always proved peculiarly obstinate to Christian evangelism. Islam has enough truth to palliate an easy-going conscience and enough error to satisfy a corrupt heart. But the factor that most powerfully operates against the acceptance of Christianity

by Moslems is the fanatical intolerance of all "the faithful" against any one of their number who repudiates Islam for another faith. When the European control of Africa becomes so complete that religious liberty is secured Christianity will certainly make large conquest of Islam. The day of beginning that conquest is, however, not so far away as this condition would indicate. The results of the work of the American Mission in Egypt, of Robert College at Constantinople, and of Beirut College in Syria have abundantly proved that wise and persistent evangelistic and educational methods, even in unfavorable government environment, will ultimately win among Moslems.

The Outlook

The outlook for the religion of light in the Dark Continent is not to be measured by past or present successes. Splendid as these successes are, they point rather to future promise than to present achievements. For, while the outlook is as dark as sin and degradation can make it, it is as bright as the promises of God. "I, if I be lifted up, will draw all men unto me." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

GIRLS' COLLEGE, AMERICAN MISSION, CAIRO, EGYPT

Africa's Latent Forces

Africa has other Africaners, Crowthers, Moolus, Pauls of the Congo, Khamas, other Madagascars, Ugandas, Ngonilands, and Congo districts waiting for the gospel message "to roll the darkness off that overshades the soul and cleanse the deeper dyes of sin."

Pleas from Hausaland

Representatives of the great Hausa nation of the Sudan themselves applied for the stations established among them. Here is a right of way into the Mohammedan Sudan, with its teeming millions of the best races in Africa. The conversion of the Hausas might mean more for the redemption of the continent than the conversion of the Baganda. The Hausa language, which is said to be worthy of place among "the world's imperial tongues," is the commercial language of the Sudan. It may yet become to the various Sudanese nations what Greek was to the Mediterranean peoples in the first missionary campaign.

Urgent Calls from Congo Tribes

Verner vividly pictures the opportunity in the Kassai valley south of the Congo: "There is no mission field more full of promise, more urgent in its needs, than that in the great Kassai valley and the adjoining Lunda plateau. The Bakete, numbering thirty thousand, are all accessible

and at the doors of the great church at Luebo. The Bakuba, numbering, perhaps, four hundred thousand, lying north of Luebo, in the great Sankuru-Kassai peninsula, have thrown open their doors, and already one station has been planted among them. The Bashilange, numbering over one million, lying to the south of Ndombe, are ready to hear the Word, and have sent me earnest pleas all the way to America to come back to them. The Baluba, numbering three millions, to the south and east of Luebo, have already made the most numerous converts, and they would give to our churches a membership exceeding the entire Presbyterian membership in America in a generation, if only the workers were there." [1]

A New Field for Every New Missionary

In every quarter of the Pagan interior where a mission has been established long enough for its purposes and work to be appreciated, chiefs and deputations from tribes ask for far more missionaries than can be supplied. Perhaps it would not be too much to say that every new missionary could go to a place which has applied for teachers if the imperative necessities of the

[1] S. P. Verner, *Pioneering in Central Africa.*

work did not require reinforcements of the established stations.

A Typical Instance

In 1904 King Geddy, of Southern Liberia, called on Bishop Hartzell, who at the time was inspecting Liberian missions. Age had told upon the visitor. He walked with halting, shuffling steps, leaning heavily upon his long stick. His flowing white beard and open countenance completed a picture that involuntarily suggested "Jacob leaning on the top of his staff." He had walked twelve miles in this painful manner in order to make a personal plea for a missionary to be stationed among his people. He is typical. An age-old people has staggered along for centuries in the darkness of Paganism, occasionally catching little gleams of light from the Sun of Righteousness, and knowing enough of the misery of darkness to beg now and then for a candle.

"I know of a land that is sunk in shame,
Of hearts that faint and tire—
And I know of a Name, a Name, a Name,
Can set that land on fire.
Its sound is a brand, its letters flame—
I know of a Name, a Name, a Name,
Will set that land on fire."

The Conversion of Africa as Viewed by the Non-Christian

To those who look upon Christianity as only one of the religions of the earth,

adapted mainly to the Caucasian race, it appears not only incongruous but futile to attempt the conversion of Pagan and Mohammedan Africa. To those who look upon religion as a mere inconvenient feature of human nature one religion seems as good as another—the one easiest for any one given people being the logical one, according to this fit-all philosophy.

The Conversion of Africa as Viewed by the Christian

But the Christian is unappalled by the number of Pagans or Mohammedans. As sure as God is God; as sure as Christianity is *the* religion which God cared so much to teach men as to come to earth in the person of his Son; as sure as all power in heaven and on earth is given to Jesus Christ; as sure as he commissioned his disciples, therefore, to go into all the world and preach his gospel to every creature; as sure as he promises to be with such all the days even unto the end of the age—so sure is Christianity of ultimate triumph in Africa. God waited a long time for the world to get ready for Jesus Christ, but in the fullness of time he came. God waited a long time for the preparation of India, China, Japan, Korea, and the islands of the sea, and for the readiness of Christians to carry them the gospel. So has he waited

for the message of salvation to be preached to the millions of Pagan and Mohammedan Africa. It is within the reasonable capability of the church of this generation fully to proclaim the gospel of Jesus Christ to all who have been dwelling in the darkness of Africa.

"Out of the shadows of night
The world rolls into light.
It is daybreak everywhere."

QUESTIONS ON CHAPTER VIII

AIM: TO STUDY AFRICA'S CALL IN VIEW OF THE SUCCESS ACHIEVED

I...1 What real satisfaction do you think Africaner found in his former bloody life?

2 Try to picture his feelings after his eyes were opened.

3 Would such a man ever have been influenced by mere just dealings on the part of the settlers?

4 What is necessary for the redemption of such characters?

II...5 What does the career of Crowther teach as to the possibilities of the African?

III...6 How many Americans can you name whose lives have wrought more change in the community round them than did Khama's life?

7 What do you think of his attitude on the drink question?

8 Had he any right to infringe on the personal liberty of his subjects?

9 Sum up the value of his life both as to past influence and future example.

IV...10 How much worth while does it seem to you to transform an average African into a Moolu?

V...11 What lessons in regard to missions do we learn from the main facts of the work in Madagascar?

VI...12 Mention occasions that might lead to violent death in Uganda in 1875.

13 Carefully compare the figures of Uganda missions in 1896 and for 1904, and note what they teach.

14 Can you think of any career more desirable than that of having shared in such a transformation?

VII...15 What are the lessons of the work of Ngoni-land?

VIII...16 In view of the way in which the Congo people have responded to Christianity, what do you think of the sin of withholding it from them?

17 How many Christians have you met in this country who seem to you the equal of Paul of the Congo?

18 What has been accomplished in thirty years in Central Africa?

19 Could more have been expected in view of the difficulties and scantiness of the efforts put forth?

20* What is the need of Africa for Christian workers as compared with the United States?

IX...21 In view of what has happened in Uganda and the Congo basin, what may we expect of Hausaland?

X...22 What facts most appeal to you in connection with the need of Kassai Valley?

23 Do you know of any field in America or elsewhere of equal need and promise?

XI...24 Put yourself in King Geddy's place and think how you should explain the failure of Christian America to send you a missionary.

XII...25 What things in African paganism would arouse the pity even of non-Christians?

26 What things are there besides these that should appeal to us who are Christians?

27 What obligations as to Africa does the possession of Christianity lay upon us?

28 After all you have learned, what is there that you can and will do to hasten Daybreak in the Dark Continent?

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APPENDIX A

CHRONOLOGY OF AFRICAN HISTORY

This chronological table, compiled from *The Historian's History*, *History of Ready Reference*, and other standard works, includes only the most important dates. In Egyptian history, aside from those dates which could not be omitted, preference is given to those which are connected with larger Africa or with Bible history.

The prehistoric period in Africa is a fascinating puzzle to historians, because the first page of Egyptian history reveals a high state of civilization, indicating an indefinitely long period of advancement before that time. The ancient ruins of Rhodesia, southeast Africa, also are believed to date as early as 2,000 years before Christ. The earlier dates of Egyptian history can be given with only an approximate degree of certainty.

4400 B. C. to 4133 B. C. Ist Dynasty founded, by Menes, first authentic king, to whom tradition also ascribes founding of Memphis.

3900 B. C. to 3766 B. C. IIIrd Dynasty. Building of Step Pyramid of Sakkarah. "It is certainly the oldest of all the large buildings which have successfully resisted the action of wind and weather and destruction by the hand of man." The Great Sphinx of Ghizeh also assigned to this period.

3766 B. C. to 3566 B. C. IVth Dynasty. Sometimes called the "Pyramid Dynasty." Cheops builds the Great Pyramid. Brilliant age of art and literature. Statue of Khaf-Ra, the earliest statue to be preserved to the present day.

2700 B. C. to 2466 B. C. XIth Dynasty. Under the patronage of Sankh-Ka-Ra, last king of this dynasty, occurs the first voyage to Punt (probably Somaliland, East Africa), and to Ophir (probably Rhodesia, southeast Africa).

2466 B. C. to 2250 B. C. XIIth Dynasty. Usertsen III conquers Ethiopia, and is afterwards revered as its founder. Amenemhat III builds famous Labyrinth palace and constructs Lake Moeris as storage reservoir for Nile overflow 4,000 years before the nineteenth century engineering feat on the Upper Nile for the same purpose. Great age of art and literature. Immense activity in building.

2250 B. C. to 1635 B. C. XIIIth to XVIIth Dynasties. Before close of XIIIth the Hyksos, Shepherd Kings, invaders from the East, gain rapidly in power, and in the XIVth they establish their rule. Civilization brought to a standstill. There is possible warrant for the theory that the Hyksos invaders penetrated as far as West Africa, and that they to-day are represented in the superior mixed race of the Fulahs.

1730 B. C. (?) Hebrews come into Egypt.

1635 B. C. to 1365 B. C. XVIIIth Dynasty. Hyksos driven out. Egypt becomes a conquering nation. Activity in building revived; great temples of Karnak and Luxor, with their

avenues of sphinxes; famous Colossi of the Nile; palace and tomb at Tel-el-Amarna, in the ruins of which important discoveries of inscribed tablets relating to Palestine and other countries were made during latter part of the nineteenth century; obelisks erected to adorn Temple of the Sun at Heliopolis. One of these obelisks is now in London; another is in Central Park, New York. During this dynasty occur temporary overthrow of national religion and substitution of worship of the sun's disc.

1365 B. C. to 1235 B. C. XIXth Dynasty. Rameses II, the *Pharaoh of the Oppression*, and Meneptah, the *Pharaoh of the Exodus*, belong to this period.

1235 B. C. to 1075 B. C. XXth Dynasty. Decline of Egypt begins. Phœnician colonization of Tuniscan Coast probably begins.

1075 B. C. to 945 B. C. XXIst Dynasty. Solomon makes alliance with Egypt and marries a daughter of an Egyptian king (I Kings iii: 1.) Solomon secures gold from Ophir, probably identical with the gold fields of Rhodesia, southeast Africa. (I Kings ix: 28; x: 11.)

945 B. C. to 750 B. C. XXIInd Dynasty. Shishak becomes protector of Jeroboam, who has fled from Solomon's violence. (I Kings xi: 40.) He invades Judah, captures and sacks Jerusalem. (I Kings xiv: 25, 26; II Chron. xii.) Ethopian domination begins through the capture of Thebes. Carthage founded.

728 B. C. to 655 B. C. XXVth Dynasty. Ethiopian rule of Egypt complete. Hoshea, King of Israel, makes alliance with Shabak (So of the Bible). Hoshea withholds tribute

from Shalmaneser, King of Assyria, and the captivity of Israel is precipitated (721 B. C.) (II Kings xvii: 4-6.) Tirhakah, Ethiopian king of Egypt, makes alliance with Hezekiah against Sennacherib, King of Assyria. (II Kings xix: 9.) End of Ethiopian rule. Assyrian domination begins.

655 B. C. to 527 B. C. XXVIth Dynasty. Under Psamthek I, 200,000 Egyptian and Libyan soldiers desert and go into Ethiopia. Impossible to estimate effect of this migration upon race characteristics of later Ethiopians. Commercial treaties with the Greeks. Nechoh II endeavors to reconstruct canal between the Nile and the Red Sea. Under his patronage Phœnician sailors circumnavigate Africa. He defeats Josiah, King of Judah, at battle of Megiddo. (608 B. C.) (II Kings xxiii: 29; II Chron. xxxv: 21-24.) Uah-ab-Ra (Pharaoh-Hophra of the Bible) makes an alliance with Zedekiah, King of Judah, against Nebuchadrezzar, King of Babylon. Zedekiah revolts against Babylon and the captivity of Judah follows (586 B. C.) (II Chron. xxxvi: 20.) Assyrian domination ends.

525 B. C. to 405 B. C. XXVIIth Dynasty. Egypt becomes a Persian province under Cambyses, King of Persia.

340 B. C. to 332 B. C. XXXIst Dynasty. Alexander the Great closes this period by finally overthrowing the Persian power in Egypt. Greek dominion begins. Alexandria is founded.

323 B. C. to 30 B. C. XXXIIIrd Dynasty. Ptolemy Soter, one of Alexander's generals, receives

Egypt in the division of Macedonian Empire, and becomes founder of dynasty. Greek genius and culture contribute toward making earlier part of period the highest of Egyptian prosperity. Alexandria becomes greatest city in world. Alexandrian museum and libraries founded. Septuagint version of the Hebrew Scriptures made. Manetho's history of ancient Egyptian kings written. Euclid becomes head of school of mathematics at Alexandria. Ptolemaic system of astronomy propounded. Dominion of Ptolemies extended southward. Parts of Abyssinia held for a time. Obelisks still standing in Aksum believed to have been set up about 300 B. C. Part of Alexandria burned by Julius Cæsar, and the museum library of 400,000 volumes consumed. Cleopatra, last of Ptolemies, infatuates Mark Antony. After Battle of Actium Roman domination begins. Roman colonization extends over North African coast lands.

30 A. D. Christianity probably introduced into Africa by visitors at Pentecost.

150 A. D. to 400 A. D. Founding of the Christian College, or Missionary Training School, at Alexandria; Pantænus, Origen, Clement, successive principals. Christianity flourishes in North Africa. At various times Roman persecutions of African Christians. Period of African leadership in early Christian church: Tertullian, Cyprian, Athanasius, Arnobius, Augustine and others. Introduction of Christianity into Abyssinia and other sections to the south of Egypt and the Mediterranean coast lands.

522 A. D. Extension of Abyssinian rule over section of southern Arabia for purpose of protecting Christians against Jewish persecutions. Continues for forty years.

640 A. D. to 1000 A. D. Moslem conquest of Egypt and North Africa. Political, religious, and racial domination begins. Reputed destruction by Mohammedans of Alexandrian library of 700,000 volumes. Arabs in East Africa.

1100 A. D. to 1300 A. D. Era of European awakening to missionary endeavor. Organization of numerous philanthropic orders for the rescue of Christian captives in Moslem lands. Africa shares in the results. Order of Franciscan monks originated by St. Francis of Assisi, who himself preaches to the Saracens in Egypt. Two hundred each of Franciscans and Dominicans lose their lives in missionary work in North Africa. Louis IX, the Crusader of France, leads the Seventh Crusade as a militant missionary movement against the Saracens in Egypt, and meets defeat at Cairo. He also leads a later crusade for the same purpose against Tunis, and again meets defeat, and dies. Raymond Lull devotes his life to missionary work among Moslems of North Africa.

1394 A. D. to 1487 A. D. West Coast discoveries under patronage of Prince Henry the Navigator. Discovery of Congo River (1484). Discovery of Cape of Good Hope (1487).

1490 to 1540. Modern rediscovery of Abyssinia by Portuguese. Embassies exchanged. Portuguese give assistance to Abyssinia against Mohammedans.

1497-8. Vasco da Gama rounds Cape, touches at East Coast points and proceeds to India. Portu-

guese settlements on East and West coasts begin soon after this time.

1517. Turkish occupation of Egypt.

1600 to 1700. Individual explorations of Senegambia region by English and French. Founding of trading posts in same section and along Guinea Coast. Dutch occupation of Cape of Good Hope (1652).

1737. Beginning of missionary work in South Africa. George Schmidt.

1768. Rediscovery of headwaters of Blue Nile by James Bruce.

1788 to 1830. Organization of the African Association. Beginning of scientific explorations, Guinea Coast, Niger River, and Lake Tchad regions. Beginning of missionary work in West Africa, Sierra Leone (1796). French conquest of Egypt by Napoleon. Battle of Pyramids. Expulsion of French by English. Cape Colony ceded to the English by the king of the Netherlands (1814). Commodore Decatur, of United States navy, brings Algerian pirates to terms (1815). Piracy ceases. European legislation against foreign slave trade. Beginning of missionary work in North Africa (1825).

1830 to 1885. Period of exploration and discovery in Central Africa. All foreigners, including Protestant missionaries, expelled from Abyssinia (1838). Beginning of missionary work in East Africa (1844). Discoveries of Kilma-Njaro and Kenia by Krapf and Rebmann. Reports of great inland sea, followed by discoveries of lakes Tanganyika and Victoria Nyanza, and of the Nile flowing out of the latter, by Burton, Speke, and Grant. First railroad begun in

Africa from Cape Town. Construction of the Suez Canal. Discovery of diamonds in Cape Colony (1867). Livingstone's explorations and discoveries (1841-1873). Stanley's expedition to find Livingstone (1871). Livingstone's death (1873). Stanley's transcontinental expedition and descent of Congo (1875-77). Founding of South African Republic (1880), Paul Krüger, President. British occupation of Egypt (1882). Conquest of the Sudan. General Gordon's government. Revolt of the Mahdi. Fall of Khartum and death of Gordon (1885). Discovery of gold in Transvaal (1885).

1884 to 1897. Period of partition of Africa among European Powers. Italy makes war against Abyssinia and is defeated.

1898. Re-establishment of British control in Egyptian Sudan by Kitchener.

1899 to 1902. Boer War. Establishment of British control throughout South Africa.

1905. First Commission of Enquiry into abuses of Congo Free State.

1907. British Central Africa Protectorate became Nyasaland Protectorate.

1908. The Congo Free State taken over from King Leopold by Belgium.

1910. Union of South Africa.

APPENDIX B

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A good text-book for women's study classes.

Stewart, J. Dawn in the Dark Continent. 1902. Oliphant, Anderson & Ferrier, Edinburgh. 6s.

An argument for missions based on the elevating power of Christianity as shown by results in Africa. The various Societies at work are described.

Giffin, J. K. The Egyptian Sudan. 1905. Fleming H. Revell Co., New York. $1.50.

Report of first three years' work of the Protestant pioneers in this section; first account of the land from actual residence there; full of information regarding a great military and economic center.

Kumm, H. K. W. The Sudan. 1906. Marshall Brothers, London. 3s.

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The best book extant on the work of missions in Egypt; written with sympathy and keen insight; tells both of results already obtained and of problems yet unsolved.

Elmslie, W. A. Among the Wild Ngoni. 1899. Fleming H. Revell Co., New York. $1.25.

A doctor's account of the perils of pioneering in British Central Africa and of the transformation of bands of warriors into peaceful companies proceeding to communion service.

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A very bright account of the work of a lady missionary in Uganda and Toro; the writer was one of the first women missionaries to go to Uganda.

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The best missionary account of the history and life of the Congo tribes by a high authority; missionary work and travels also prominent.

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A record of twenty years' pioneering among the tribes of the Upper Zambezi, written by France's most famous African missionary. Though exceedingly full, it is very interesting and is beautifully illustrated.

Springer, H. E. Snapshots from Sunny Africa. 1909. Fleming H. Revell Co., New York. $1.00.

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Kumm, Karl. From Hausaland to Egypt, Through the Sudan. A. Constable & Co., London. 16s., net.

Zwemer, Samuel M. The Unoccupied Fields of Africa and Asia. 1911. Student Volunteer Movement, New York. $1.25.

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One of the most inspiring biographies of recent times, showing Thornton as a practical idealist and a missionary statesman.

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